

THE DARKER RACES IN REVIEW WITH ABYSSINIA, HAITI, INDIA AND LIBERIA, IN LIMELIGHT

Negroes of United States Made New Gestures Economically; The Whip Campaign and C. M. A. Stores Are in The Forefront. Interracially Benefited

Survey of the activities of Negroes during 1930 as revealed through the press, discloses a period of very great significance. Whether what has happened means progress or not, it is too soon to tell, but both in America and abroad the Negro has made new gestures. On a front which is as wide as the world itself, the outside observer may see the Negro putting up a stiff fight against prejudice, contumacy and the practices of a world controlled by alien peoples who have discovered that certain advantages, economic principally, accrue to them in their use and abuse of him. The Negro has viewed with satisfaction Hoover, another commission, led by Robert R. Moton, was named to make a study of education in Haiti, India, China, and Japan. He has attained new dignities in Ethiopia, Liberia, and Haiti. In countries such as the United States, where he is a neglected part of the whole, he has shown a growing disposition not to be neglected and to force, with the greatest sacrifice, a new conception of him and his status to take form in the public mind. The position of the Negro as 1930 ends is materially altered from what it was when the year began.

Commission to Haiti

In December, 1929, sanguinary riots occurred in the Republic of Haiti, supervised by the United States since the intervention in 1915, which resulted in February in the naming of a commission from the United States to investigate conditions in the republic. The visit of that commission, led by the present ambassador to Ja-

modernists of Tafari and a few days later the empress, daughter of Menelik, died, presumably by poison. The time was thus ripe for the making and coronation of a new emperor. Ras Tafari, great nephew of Menelik, was crowned Haile Selassie I on November 2, with elaborate ceremonies in the midst of representatives from all the great countries of the world. At the same time the real emperor, Lidj Yasu, grandson of Menelik, languishes in an exile's prison. Ethiopia offers excellent opportunities for development and exploitation. Her abundant resources, mineral and agricultural, can scarcely be estimated, and she would seem to be a fertile field for trade. The new emperor seems inclined to encourage the "peaceful penetration" policies of the greater powers.

Liberia

Liberia was thrust into public notice late in the year by revelations concerning slave practices in the country, made by Lady Simon, an Englishwoman. Dr. Charles Johnson of Fisk University was a member of a commission named to study this condition, but Lady Simon's charges preceded the commission's report and were, in part, sustained by it. The disclosures added to the already turbulent political activity in Liberia and forced the resignation of President D. B. E. King. He was succeeded by Edwin Barclay.

General Smuts

Great Britain has been having her color problems, but, as they affect us, they were brought closer home by the celebrated speech of Jan Christian Smuts, former premier of South Africa, in which an analogy of the patience of the Negro was made with that of the others on the staff of the Harlem Hospital, were replaced by Negroes. General Smuts brought a message from South Africa which is in turmoil over the immediate problems involving the natives and those made by differences of opinion among the white factions there. General Smuts is the more liberal in his views, Hertzog, the leader of the other faction, having little sympathy for the ambitions of the natives. Gen. Smuts would have the natives segregated into certain areas and give them recognition in

the dominion legislatures. Hertzog would keep the natives completely out of participation in the government. The problems are destined to grow more serious.

Negroes were the principal sufferers in the hurricane which struck Santo Domingo.

The United States government, which has been charged with ruining the trade of the Virgin Islands, when it held that the purchaser appropriated \$500,000 to aid in rehabilitation.

Interracial—Gold Medal

In the United States during the year inter-racial activities have been of paramount importance as straws in the wind indicating good-will or bad.

So frequently has the charge of rape been lodged against Negroes that was cause for surprise when David Tapley was given a gold medal by white citizens for rescuing a white girl from white rapists.

Chicago was the scene of two unusual cases: Mrs. Ella M. King was awarded \$200,000 when she proved that she had been the common-law wife of Robert Pulsifer, white member of the Chicago Board of Trade. Friends and relatives of Charles Banks, wealthy Georgian, married to a colored woman, sought to have the marriage annulled, claiming that Banks, a Yale graduate, was crazy.

A white judge in Spokane, Washington, showed he felt the same way about such things when he denied a white woman license to marry a colored man and commented that she must be of "insane mind."

An uproar was created in Harlem, the colored community of New York city, when white doctors on the staff of the Harlem Hospital, were replaced by Negroes.

Good-will followed the act of Frank Young, theater doorman in Wichita, Kansas, who subdued a pair of bandits with his fists, and that of Ira Cooper, St. Louis policeman, who broke up a gang of white kidnappers in that city.

The New York Times gave impetus to the movement to create the proper respect for the Negro by deciding to capitalize the ini-

er of the name.

Davis, bank employee, was given \$1,000 in the will of a white patron of the bank because "He was so polite."

William H. Lewis, Boston, former assistant attorney general of the United States, representing a white client, won a victory before the United States Supreme Court when it held that the purchaser of liquor does not violate the law, as contended by Mr. Lewis.

One Drop of Blood

In June, Virginia's racial integrity bill became a law. Its effect is to make a Negro out of the possessor of "one drop" of Negro blood.

Southern women in various states were the most active protagonists against lynching. Henry A. Hunt, of Fort Valley, Ga., won the Spingarn Medal, awarded by Joel E. Spingarn, white, through the N.A.A.C.P., for services helpful to the race. Mr. Hunt is an educator, principal of the Fort Valley Industrial School.

White citizens in Atlanta, Ga., killed Dennis Hubert, student at Morehouse College for no ascertainable season.

It was reported that a cup award for scholarship at the Colorado Teachers College was abolished because the Alpha Kappa Alpha, colored sorority, won it. Later, the fraternity home was stoned.

Attorney T. G. Nutter, Charleston, W. Va., won the Mme. C. J. Walker medal for his usefulness to the N.A.A.C.P. program.

In several cities the showing of "Ingagi," a film, thought to cast discredit and contumely on the Negro race, was halted. At Newport, R.I., "White Cargo," a play of the races, was banned.

Something of the state of mind of some white southerners was revealed when E. D. Rivers, candidate for governor of Georgia, demanded that the 14th and 15th amendments to the federal constitution be repealed.

Mrs. Mary McLeod Bethune was selected as one of the fifty leading women of America in a list compiled by Ida Tarbell, and Dr. Mordecai Johnson was named as one of the ten great religious leaders of America in a similar

list announced by Rabbi Stephen S. Wise.

In November, white and colored persons joined in a ten-day seminar visit to schools and places of interest in the south in order to learn more of what is happening among Negroes.

Colored agencies in Michigan protested against the building of the same way. As jobholders a separate dormitory for colored girls at the University of Michigan.

Although reports were made toward the end of the year that the Ku Klux Klan was on its last legs, a Texas klansman invaded an interracial meeting at Houston and broke it up.

Joel E. Spingarn, medal donor was elected president of the N.A.A.C.P. to succeed the late Moorefield Storey.

Political—Hoover

Perhaps the most significant political trend during the year has been the storm of increasing criticism against President Hoover from Negroes. Some of the things said against the President have had no foundation in fact, such as his refusal to pose with Negro groups, and there has been a decided tendency to jump at him for every grievance, real or fancied. There can be no denying the fact, however, that some of the President's activities seem to justify the severest criticism from his warmest friends.

Negroes refuse to understand his stand behind Judge John J. Parker in view of what came to public notice about the North Carolina and other things which did not receive general publication. The defeat of Parker was a great victory for the Negro race and for the National Association for the Advancement of Colored People.

Gold Star Mothers

Segregation of Gold Star mothers which was upheld by Hoover administration constituted the most signal insult to Negroes during the entire year.

Civil service devices for discrimination continue under Hoover as under other presidents.

Lesser causes for dissatisfaction with Mr. Hoover are found in his failure to take a strong stand against mob violence, his

refusal to appoint a Negro to the law enforcement commission and as a member of the first commission to Haiti.

Appointments

On the other hand, the President has had his supporters. They contend that he has done as much or more than others, but not in the same way. As the President's friends point out, William E. Hueston, appointed solicitor in the postoffice department, the first colored man to hold a position of that character; David E. Henderson, appointed assistant attorney general; Jefferson Coage, who succeeded the recordership in the District of Columbia, and Charles E. Mitchell, appointed minister to Liberia. Dr. Ambrose Caliver was appointed as educational expert under the Secretary of Interior. The President's interest in the welfare of Negroes as citizens takes the form of promoting their general benefit, rather than that of giving out a few jobs and handling the problem of wrangling factions. Thus there were many Negroes invited to participate in the White House Conference on child welfare. Special emphasis has been laid on the problems of Negro education by the department of the interior. Facts relative thereto were given the benefit of national broadcast from Washington. On the national commission on unemployment the Negro is represented by T. Arnold Hill, industrial relations secretary of the National Urban League. The Farm Loan Board has extended credits to Negroes from Democratic properly organized groups of colored farmers. The Motion picture mission was superior in function and authority to any appointed by any recent President.

Congressman DePriest

Of the utmost interest to Negroes have been the activities of their lone congressman, Oscar DePriest. Mr. DePriest faced a fight from Roscoe Simmons in the primaries, but won handily, and succeeded in the election defeating his white Democratic opponent by a larger plurality than when he was first elected. The congressman made himself unpopular by a larger plurality in the Parker controversy by

his work in the senate chamber and his blunt refusal to have any business with those who were friendly to Parker. In the summer some stir was created in Birmingham, Ala., when it was learned that the Ku Klux Klan had intervened to prevent the Masonic Templars from using the city auditorium for a meeting, the alleged reason being because DePriest was the chief speaker.

Later, the congressman was burned in effigy by the klansmen and the meeting was transferred to Little Rock, Ark. In his hometown, Chicago, the congressman courageously aided in the capture of a band of white extortionists who threatened death if their plans went awry. A minor white politician in DePriest's district was found to be the brains of the plot. Although the congressman was selected by Mayor William Hale Thompson to succeed the late Martin B. Madden, when he sought to have DePriest desert Ruth Hanna McCormick, a candidate for the United States Senate, for James Hamilton Lewis, her successful Democratic rival, DePriest refused to budge. In his first speech he argued for the appropriation for Howard University, rebuking southerners who claimed friendship for the Negro, but sought to kill an important item of the appropriation.

Voting in South

Shall the Negro vote in the South? In Virginia, Judge Grone held that laws or rules barring Negroes from Democratic primaries were unconstitutional. The same has been held true by the United States Supreme Court for Texas, but new "ingenious devices" have been sought to keep the Negro voter out. The Supreme Court of Arkansas upheld the ban against Negro voters in Marion, Indiana, considerable damage was done to public property by members of the mob. It has been impossible to bring the Texas lynchers to trial, even for destroying the courthouse. Prospective jurymen declare they will not convict men tried even if they are guilty. In Chickasha, Oklahoma, Negro voters defeated the sheriff, Matt Sankey, who permit

member of the House, consistently fought Howard University appropriations, and for Heflin, there is the Louisiana harlequin, Huey P. Long.

Two Judges

Gains have been made in elective positions held by Negroes. Judge Albert George in Chicago was defeated, but New York elected two judges, James Watson, and Albert Toney, both Democrats, a gain of one; Pittsburgh for the first time sent a Negro to the state legislature, and Detroit elected John Roxborough to the state senate.

Walter Cohen has had his perennial fight to hold his position. Lily whites defeated him early in the year when he sought representation on the state central committee. Emile Kunz, whom Cohen is said to have made and who became Cohen's bitter enemy later, died. As the year passed out the venerable controller was busy holding on to his job against the machinations of state factionalists.

The splendid piece of work done by the N.A.A.C.P. to prevent the confirmation of Judge John Parker U. S. Supreme Court was added to later when it entered campaigns against Senators who had voted for Parker. Henry Allen, Kansas, was undoubtedly defeated by N.A.A.C.P. influence. McCulloch, Ohio, was fought, but had the weight of other issues against him. Hastings in Delaware won against the opposition, as did Metcalfe in Rhode Island. The campaign against these men cost the association \$1,200.

Lynching

There have been twenty-five lynchings during the year, an increase of 150 per cent. These crimes this year have been particularly atrocious. At Sherman, Texas, Chickasha, Oklahoma, and Marion, Indiana, considerable damage was done to public property by members of the mob. It has been impossible to bring the Texas lynchers to trial, even for destroying the courthouse. Prospective jurymen declare they will not convict men tried even if they are guilty. In Chickasha, Oklahoma, Negro voters defeated the sheriff, Matt Sankey, who permit

ted the lynching. No headway was made against the Indiana lynchers because of the political power of the officials involved. Southern governors were moved to make a statement against lynching, but Moody of Texas, preferred to let a Negro be murdered than to have troops fire to protect him. The American Legion evaded a resolution condemning lynching. In Georgia an innocent man was lynched. A sheriff in Tennessee stood off a lynching mob. The widow of a lynch victim in South Carolina won a verdict for \$2,000. Seventeen members of a lynch mob at Wallhalla, South Carolina, including the mayor, were set free. Most of the lynchings seem to have been caused by disputes over money, or other trivial matters. In November, William Monroe Trotter took a delegation to the White House to call the attention of the President to the growth of mob murder. The President expressed himself as opposed to the practice, but there was disappointment when he said nothing about the menace in his message to congress some days later.

Business and Industry

Although the effects of the financial depression which grips the country were felt first by the business and industrial interests, there have been advances as well as reverses. The most significant work has been under the leadership of Albon L. Holsey of the National Negro Business League. To Mr. Holsey's vision and energy is due the organization of the Colored Merchants Association with units in a number of the larger cities. Cooperative purchasing has been encouraged for and by members and systems of management introduced which have materially reduced overhead costs at the C.M.A. Stores. In addition, Mr. Holsey has succeeded in having placed upon the market two commodities which offer indices to Negro buying power. The first was the C.M.A. flour and the second the C.M.A. coffee. Miss Lydia Harris, executive secretary of the Y.W.C.A., at Springfield, Ohio, won first prize in a slogan contest for this coffee with the words, "Come Make a Cup." An

office of the National Negro Business League was established on Broadway.

Four Banks Closed

Four banks closed: The Binga State in Chicago, The First Standard Savings and the American Mutual Savings in Louisville, Ky., and the People's Savings in Nashville, Tenn.

Under the leadership of William Tete Ansa of the West Coast of Africa an international bank, the West African-American corporation, was organized with headquarters in New York.

The Blue Chip Hotel was opened in Jacksonville, Fla.

Poro College moved from St. Louis to Chicago.

The furnishings of the country home, Villa Lewaro, of the late Mme. C. J. Walker, founder of the business which bears her name, were sold and the house put up for sale.

The Mid-West Life Insurance Company suspended business.

The Knights of Pythias of Kansas entered a foreclosure suit against the estate of the late Junius Groves, known as "the potato king."

It was reported that Major C. Thurman, of Nashville, Tenn., had pushed his business until he sold 1,000 gallons of ice cream daily.

Reports from the Michigan Boulevard Apartments, constructed by Julius Rosenwald for colored tenants in Chicago, stated that during the first year of operation, six per cent profit had been realized on the investment.

Truman H. Gibson, president of the board of the Supreme Liberty Life Insurance Company, won the Harmon award for business achievement for his work in effecting a merger of insurance companies.

Labor

Jobs and more jobs the workers of all races have chanted with increasing force and frequency throughout the year. The battle for work has caused a friction which has been frequent cause for flashes of fire between Negroes and whites, individually and

collectively. Negroes singly and as organizations have pleaded, demanded, and fought for work. Whites have done the same. Technological unemployment, added to

the disparity of world supply and demand which has lessened production, has put the white man with his back to the wall and one discovers poor whites and Negroes battling for the job that means bread and butter. No longer are the menial tasks surrendered to the Negro. The poor white man is begging and pleading for the ditch digging.

The Whip Campaign

In Chicago a brilliant, courageous campaign was conducted by the Chicago Whip to place Negro workers in businesses which receive their support from Negro trade. Albon Holsey asserted over the radio that in proportion to the Negroes buying power there are 400,000 more jobs which he ought to have. The Whip invented the slogan, "Don't Spend Your Money Where You Cannot Work," and fought through its columns, on street corners and in the courts to break down the barriers. The result was an aggregate of nearly 5,000 new jobs in establishments which had hitherto stolidly maintained closed doors. Picketing and boycott were at first employed against neighborhood and chain groceries and was ultimately launched against the Woolworth five-and-ten cent stores. For four months, a picket was maintained against the Woolworth stores in the colored districts. The company finally capitulated when it opened a new store in the district, employing twenty-one colored girls, some of whom were later transferred to other units.

The Whip, welfare organizations and labor groups cooperated to force the street car company to give Negro laborers work. When the work was begun on track construction in the Negro district with only whites employed, unemployed Negroes drove the whites off and forced a labor concession from the company. So

serious did matters become that Congressman DePriest was called upon to pour oil on the spouting waters.

Spread to Other Cities

With some concerns the employment of Negro clerks, begun in Chicago, has spread to other cities. This is notably true of the Atlantic and Pacific tea stores. Emboldened by the success of the Chicago Campaign a number of other cities started similar campaigns. New York, Philadelphia, St. Louis, Los Angeles, and Cleveland were the most forward.

Race Clashes

Individual and group clashes were frequent throughout the south. White men organized the American Fascisti in the south and with headquarters at Atlanta, Ga., began an ambitious campaign to drive Negroes out of jobs by intimidating white employers. Thousands of white men joined the so-called "Black Shirts" at first, but white employers stood their ground and were supported by the executive officers of cities and towns, and courts. The Fascisti did not get very far.

Minor skirmishes in the labor battle were disclosed at:

Center, Texas, where an unemployed white man killed a Negro because the Negro had a job.

At Harrison, Arkansas, where Negroes doing road construction work were forced to leave the job by whites.

At New Orleans in the warehouse which in a period of five months discharged 1,800 Negroes and replaced them with whites.

At Carruthersville, Mo., where whites posted signs warning Negro cotton pickers to stay out of the district and forced local authorities to call upon the United States for protection.

At Lonoke, Ark., where troops were called out to protect Negro road workers.

At Cleveland, Tenn., where whites chased Negroes out, but would not work themselves and forced the white employers to import other whites to do the road work.

At New Orleans, where lone-

shoremen, urged to strike for better working conditions, decided to do so for fear the whites would seize their jobs.

At Slidell, La., where whites chased Negro truck drivers off the job.

Other Changes

On the other hand, in New York the Paramount Cab Company fighting the competition of the Yellow Cab Company, employed Negro drivers.

Also in New York, colored barbers were organized, but the union would not work, proprietors and customers uniting to disrupt the organization.

There was considerable unemployment of certain kinds in California, although calls were sent to Texas for Negro and Mexican cotton pickers, and work for extras in the movies increased.

Discrimination

Discrimination itself is scarcely news even in a survey, but some instances deserve the record because of the ingenious forms they take. Among the latter are:

The barring of Reginald Weir and Gerald Norman, jr., ranking tennis players in New York state, from tournaments conducted under the auspices of the United States Lawn Tennis Association.

Discourtesies and evasions practiced in department stores to discourage Negro patronage which brought a protest from the National Negro Business League to the executives of these stores.

The foul and unpatriotic act of segregating the Gold Star Mothers.

The reported inauguration of Jim Crow organization in the Seventh Day Adventist Church.

Bathing pool segregation at Mt. Clemens, Mich.

School segregation attempts at New Rochelle, New York.

An ordinance passed in Nashville, Tenn., requiring the separation of Negroes and whites in pool rooms, amusement places and theatres.

On the other side, there was the ruling of the North Carolina Supreme Court that busses in the state must carry Negroes and the stand against lynching taken by

the Young Men's Christian Association.

Music—Theatre—Art

Among singers, the most remarkable new achievement during the year was that of Abbie Mitchell, soprano, who starting as guest artist over the National Broadcasting system for the Studebaker Champions, in May, had, by the end of the year become guest artist for three national broadcasts, regularly employed. Miss Mitchell also gave a notable concert in Orchestra Hall, Chicago.

Other singers who have reached new levels during the year are: George Garner, tenor, with his concert work in the south and his choral work with the National Baptist Convention; Patti Brown, soprano, in a tour through South American countries; Lillian Evanti, soprano, in opera at Milan, Italy; John Burdette, surprise baritone find in Chicago, who won the huge singing contest conducted by the Chicago Tribune, Florence Cole-Talbert, soprano with her concerts and teaching in the south, and Marian Anderson, contralto, who ended an European tour by singing for the king and queen of Norway, Jewell Jenifer, radio singer for the past six months, who has a large following in Washington.

Hazel Harrison, pianiste, Justin Sandridge, and Warner Lawson, piaists, have all added to their laurels with 1930 cocerts. Miss Harrison and Mrs. Jas. Williamson, of Cheyney, Pa., both won Percy Grainger scholarships at the Chicago Musical College.

William L. Dawson and Major N. Clark Smith, Chicago composers, won Wanamaker prizes for their compositions and Mr. Dawson completed his first symphony

The Hampton Choir, the Hal Johnson Choir of Chicago, and the Mundy choristers of Chicago, all increased the popularity of Negro group singers by their appearances in America and abroad.

Richmond Barthe, Chicago sculptor, came to the front. Exhibits of his work were held in

Chicago and other cities. The Harmon Art Exhibit, composed of the work of Negroes, was placed on display in different cities and schools throughout the country.

Aaron Douglas, long known for his covers for magazines, achieved new distinction with his murals for the Fisk University Library and the College Inn of the Hotel Sherman, Chicago.

Elmer Campbell, formerly of St. Louis, drew covers for Life and Judge.

Charles Dawson, Chicago, won a poster contest conducted by the National Dairy Council.

H. L. Mencken sat for a portrait before Richard Reid, New York artist.

James Weldon Johnson, secretary of the National Association for the Advancement of Colored People wrote "Black Manhattan" and Langston Hughes, his first novel, "Not Witout Laughter."

Eslanda Goode Robeson completed a biography of her husband, Paul Robeson.

Numerous articles about the Negro appeared in the best magazines from the pens of W. E. B. DuBois, George S. Schuyler, Jas. Weldon Johnson, Walter White, Eugene Gordon and Gustavus Stewart.

Nella Larsen Imes, author of "Quicksand" and "Passing" and Dr. Charles Wesley, Howard University, were awarded Guggenheim fellowships for study abroad.

Quite a deal of interest has been revived in Freeman H. M. Murray's book "Emancipation and the Freed in American Sculpture" because of the number of literary and art clubs using the book for discussion.

Education

Changes in administrative policies, program, and curricula in Negro educational institutions receive notice in the public prints much less frequently than reports of donations and building appropriations. That is doubtless because the former matters are patterned after systems employed and initiated in the larger white schools and are, therefore, not news when they reach institutions devoted primarily to the training of colored youth. However, a movement toward special study of

the needs of the Negro education-ally has been inaugurated by the federal government, through the Department of the Interior. Am-brose Caliver, former dean at Fisk University, has been appointed to serve as a specialist in Negro education, with headquarters at Washington and will correlate the opinions and activities of a larger committee, educators in colored schools who are active in different sections of the country. The most pronounced unit for Negro education is the group of schools known as the Land Grant colleges. They enjoy progressive leadership and have a definite program. Their work came under the direct surveillance of the federal government this year with the holding of the annual meeting of the presidents in Washington.

Oddly enough, Louisiana was one of the leaders in appropriations for Negro education in 1930, granting more than \$600,000 for institutions partly-controlled by the state. New Orleans set aside \$275,000 for a Negro trade school.

Howard University

Howard University received an appropriation of \$1,560,000 from the federal government and \$200,000 from the estate of Conrad Hubert.

Fisk University was given \$300,000 by the General Education Board. What was described as the largest and best-equipped school library in the south was dedicated at Fisk in November with elaborate ceremonies. The Mozart Musical Society at Fisk was given \$10,000 by two New York friends.

Rosenwald Scholarships

A large number of students in different sections of the country accepted the benefits of Rosenwald scholarships which enabled them to begin studies in this country and abroad. Scholarships were granted in the main for advanced study in special branches in medicine and for the arts. The five-thousandth Rosenwald School was dedicated in Virginia. Domestic science schools in Atlanta, New Orleans, and Chicago are said to have been influenced by the Rosenwald interests and industrial programs in certain other schools

in the south.

\$40,000 Fire

Fire destroyed a \$40,000 building at Piney Woods in Mississippi early in the year.

Wilberforce University celebrated its 67th anniversary.

Dr. George P. Phoenix was made principal of Hampton Institute and died later in the year. Arthur Howe was named as his successor.

A movement was begun for the merger of New Orleans University, Straight College, and the Flint-Goodridge Memorial Hospital, all in New Orleans.

Significant advances were made in the effort to obtain authoritative rating for Negro schools in the south. From Texas to the Atlantic seaboard schools were given definite standings.

NEGRO HISTORY WEEK

— 16 — 31

CELEBRATION

Beginning February 9

The Annual Negro History Week celebration will begin the ninth of February. While the churches in many places will be active on the eighth, the schools will not generally participate until the following day. Throughout the week these and other agencies endeavoring to supplant propaganda with history will take a part in the effort in their own way.

The literature bearing upon the observance and showing how it should be carried out has been distributed by the Director of the Association. Those who may not

have been supplied may secure such matter by addressing him accordingly. Except when desired in an unusually large quantity this literature is sent free of charge.

A special effort will be made to have the Negro speak for himself during this celebration. For recitations, declamations, and discourses on the Negro participants are directed to what the Negro has said about himself. The Negro is asked to tell his own story in the words of the fathers who had the

courage to speak out when it meant great sacrifice. From within the race, then, is to come the inspiration to stimulate the Negro youth to nobler deeds. A race cannot be inspired from without.

Realizing that Negro History Week is a great force in education to have the Negro speak for himself during this celebration. Education are giving cordial co-operation in promoting the celebration. School journals published by participants are directed to these officials are inviting special attention to the effort, they are distributing the Negro History Week literature, and some of them are serving as speakers to impress upon the Negro youth the importance of knowing something about their background in Africa and America.

Some of these Southern white educators would carry the thought of Negro achievement into the white schools. Expressing this thought, Mr. L. N. Taylor of the State Department of Education of Kentucky says, "I would like to cooperate, particularly if we could get the teaching of history in our white schools where it would be much more effective than in our colored schools. An expression across race lines is probably much more needed at present than emphasis of it within race lines."

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afro-american
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OUR SELFISH UPPER CLASS

DEEP-SEATED in the true soul of every individual is the desire to get up in the world; to possess, to have and to hold; to enjoy the love and respect of his fellow-man, to be influential, to enjoy affluence. This is true wherever man is found. Regardless of race or country, this impelling desire makes man move up to positions of strength and of influence. They reach the place commonly known as the top. It is no curiosity, therefore, to see Negroes at the top.

In this country, imperfect as is its government, we have Negroes who have actually achieved a position of influence, affluence, and, to some extent, power. Be it said to their credit that they have achieved out of imperfect opportunities, and in the face of impediments, position and power which has attracted economists and statisticians.

We are wont to point to our upper class as living examples of the latent possibilities of a darker race. We enumerate them numerically. We calculate their earning power. We catalogue their possessions and reckon all of them among the common assets of our country. While our upper class represents a numerical minority, the same may be said of the upper class of any other race wherever found.

But along with achievement, influence and wealth go responsibilities inescapable. The strongest people is that people whose upper class realizes its obligation to the man lower down. In this country the white man feels his obligation to his unfortunate class so keenly that he appropriates freely and plentifully of his wealth to guarantee to the lower classes their common opportunity to live.

A striking example is offered by the Jew. Scattered all over the world as he is, and buffeted about like driftwood upon the sea, he never forgets his obligation to his brother in blood. There is no climate too severe, and there is no government too rigid for the Jew; and wherever he is found, his upper class is thinking constantly of the Jew in rags, burdened with his commercial pack, plodding his way from community to community, soliciting the patronage of those who will condescend to be his customers. Jews who are up in the world are closer to their lower class, perhaps, than any other race of people on the globe.

And Negroes who are up—and there are some of them—can never boast of security or position until they appropriate of their time, of their intellect and of their money a sufficient force to help the Negro farthest down. When accumulated wealth makes one forget his kinship to another, such wealth is a curse, and he who possesses it is thrice cursed. The comfort of home, the luxury of money, the possession of things material that contribute to human happiness are worth only so much after all. Those of us who have warm homes, sufficient clothing, ample food and even automobiles are not secure unless we are willing to find a surplus and dedicate it to the uplift of the man lower down. Advancement of the few attracts attention, but little more. The advancement of the many spells power, achievement, development.

Winter is upon us. The rigors of the season play no favorites; cold and hunger know nothing of prejudice. We who are secure or reasonably so are indebted to those who are insecure. And lest we become puffed up, selfish and niggardly, our upper class has an excellent opportunity to reach down and hand

down some of the possessions we have to the brother farthest down.

DO YOU believe that the American Negro has reached the zenith of his metoric rise from Slavery?

Do you feel that present indications promise him the things for which he has been striving ever since his emancipation?

Courier

Have you any convictions as to whether or not the future holds any real hope for his economic independence?

Whatever your personal opinion might be, you should read, "Has the Negro Reached His Climax?" An interesting and informative compilation of current opinion on the past, present and future of the race. Affords a wealth of material for speeches, sermons, discussions or debates.

Place your order today. Twenty cents in coins—Address as

Eastern Clipping Bureau

155 WILLIAM STREET

"NIGGER" BOOK BARRED

MEDFORD MAYOR-ELECT AND SCHOOL COMMITTEE ACT

Medford, Mass., Nov. 23, 1931—The word "nigger" is to be blotted out wherever it may occur in the literature text books now in use by the junior High classes. Such was the unanimous vote of the Medford School Committee which information was written to Ralph J. Banks, local vice-president of the Natl. Equal Rights League, from the office of the secretary of the school committee, Mrs. Etta Austin McDonald.

After much futile and unorganized individual protesting against this book, the opportunity to publicly bring this matter to the direct attention of the committee and faculty was made possible by the president of the Shiloh Baptist Church Parents-Teachers Association, who called a meeting of the association, at which the principal of the Brooks School, Miss Bertha Foster, and the chairman of the school committee, Guy Healey, were the speakers.

In the discussion period Mr. Banks in a vigorous and passionate speech inquired why the committee allowed insulting and derogatory literature in the school classes to the humiliation of the colored pupils. Mrs. Sara V. Schenck pressed the attack with very able and searching remarks. The chairman of the school committee reply was sympathetic though rather lam-bent.

A few weeks later Mayor Larkin, who was defeated by Alderman Burke

ENGLEWOOD, N. J. for the mayoralty, introduced in the aldermanic meeting, a bill for the purchase of many school books. Mayor-elect Burke opposed its passage in order that the books might be censored regarding any unfit allusions to any race or creed.

Soon afterwards Mr. Banks received the letter informing him of the vote of the school committee.

Due credit should also be given to Mrs. Sara Schenck and the Parents-Teachers Association for their splendid aggressive co-operation.

BAYONNE, N. J.

TIMES

SEP 29 1931

NEGROES TOO JEALOUS

Editor, The Bayonne Times,

Dear Sir: Does the Negro of North America wish to progress? Or is he content to remain just as he is?

From the looks of the many organizations he has, one might say he is rising. But the Negroes are a jealous race of people, and what makes it worse they are jealous of their own.

In their organizations the chief subject is education. They want their children educated. As soon as the child finishes school, the parents think he should go out into the world and do wonders.

The Negro boy or girl cannot do it. Why? Because the parents have laid no proper foundation.

When we do find a Negro boy or girl that has had the proper at-

tention along with his or her education, we find—frequently—that they are too high in their own estimations; that they look down upon their less-educated brothers. Or the less-educated brother is jealous.

Jealousy is a jeering ruler in the organizations of the Negro people. Members are always on the alert to utter sarcastic reflections on ideas advanced for the real progress of the people, because the plans come from some of whom they are jealous.

Jealousy in any organization spells sure destruction. I will be glad when the Negro awakes from his useless sleep, looks into the mirror of a handicapped race, sees himself as he is, and with a set mind pulls together with his organizations. Then, I am sure, it will not be long before the Negro will be respected and recognized as an important race of people.

JONATHAN STENSON,

326 Broadway.

VARIED OBJECTS DISPLAYED IN RACES EXHIBIT

NOV 14 1931

STAMFORD, Conn.—The "America's Making" exhibits here comes to an end Nov. 12, 13, and 14. All the various races which make up the city's community are taking a part, and a myriad of objects, paintings, handicraft and books are bearing mute witness to the achievements and present interests of each group.

The booth devoted to the Negro has on display copies of Negro newspapers and magazines, including the Journal and Guide; books by Negro authors; paintings; photographic collections; art work; and exhibits from Tuskegee and and Bethune-Cookman College.

The oil paintings are those by Miss Lillian Dorsey, who won a Harmon prize last spring, and "Desert Twilight" of Miss S. C. Thomas of Palatka, Fla.

Much Hand Work

Although the number of colored people in the city is not very large they have been able to get together quite a few articles many from among themselves. Inspection of the booth shows a lamp loaned by Mrs. Pierson; crocheting and hand-made flowers by Mrs. M. J. Lewis; hand-painted dishes by Miss Robinson; a quilt and flowers by Mrs. Hannah Walker.

There are also a quilt and three vases by Mrs. Charlotte Stokes, a hand model of the ship "mayflower" by Mr. Byrd; bookshelves by Lavern McDonald; a Negro doll by Madame Malone of New York; cigars made by Mr. Bell; a radio made from a kitchen clock by Mr. Thompson; photos of the first six presidents of the National Association of Colored Women.

Also photos of Booker T. Washington and of the Frederick Douglass Home; a power horn 100 years old that has come down in the family of Mrs.

R. F. Turner; the DePriest hat by Mrs. Magazines give a picture of the inter-est and achievements, and of their father clock by Mrs. Louise Jones; nap-ability to plan and do. Besides, the kin rings from the Holy Lang belong-committee of arrangements sent copies ing to Mrs. Tanner; and plates from to the members of the interracial com-mittee. All these objects have some connec-tion with either the past or present of the Negro, and with the papers and

"Negro Dolls"—What Color is God— Is Christ?

(Contributed Editorial)

Christian Index 7-2-31
The *Christian Advocate* as of May 15th carried a contributed editorial by Dr. Hickman, under the above caption, in which Dr. Hickman in a jovial manner reviewed an interview he had with what he calls "an educated minister" of our race and living in his (Dr. Hickman's) city. He recounts that in his city some years ago, two or three merchants "put in an exquisite line of dolls with 'natural faces to express in dainty and attractive manner the best outlines of a Negro baby's countenance.'" Then the doctor went on to say that "a merchant explained to me his disappointment in the sale of these dolls." That "the Negro children don't want colored dolls." And he concluded by saying that, "most of that very fine line of colored dolls were never sold in our city."

Subsequently Dr. Hickman met this educated minister and interviewed him as to his idea of the color of God and Christ. When he asked, so he says "rather abruptly, what color is God?" and "what color is Christ?" this educated minister answered, "we always think of Him as white," and "God, no special color, I suppose." But Dr. Hickman rejoined and said "Can't you picture for your people a dark skin Christ?" and the doctor retorted, "No, he could not; his people wanted a white Christ, because they were accustomed to see Christ through a white man's eyes." And among some other things, Dr. Hickman closes by asking, "When will the Negro's idealism, his racial pride, his high racial aspiration reach the point where his children will want to get colored dolls for Christmas?"

This educated Negro minister does not fairly represent the concrete idealism of the average, and enlightened religious understanding of the Race. The common idea of the intelligent Negro is that God is a Spirit, all wise, eternal, everlasting, without body or parts; not a God of shapes or of color of any kind, but a God who is SPIRIT, and he that worships Him must worship in spirit and truth.

"ASK ANY TEXAS NEGRO"

"Ask any Texas Negro why he celebrates Juneteenth and he'll tell you: 'Cose hit's 'mancipation day—when us niggers was freed.'" This is how the *Houston Chronicle* wrote about the nineteenth of June celebrations which were staged in Texas by about one-fourth of the entire Texas population, the nearly million black folks who live in this great Lone Star State. Our other dailies wrote in about the same vein. We have been trying to analyze the minds which conceived such ideas. But for the fact that they appeared in daily papers supposedly edited by men of

intelligence we would have passed them up. But under the circumstances we are forced to inquire into the matter.

Was it because the *Chronicle* actually believes that such a statement is true? Does the *Chronicle* actually entertain the notion that no Texas Negro can use any better English than that? Let us see. Since emancipation there have been developed at the public expense over a half hundred fully accredited senior high schools for the Negro population of the state. In Houston alone there are three senior high schools, and even a municipal junior college for Negroes. At the Prairie View State College there is offered a fully accredited college course in the arts and sciences, in home economics, in industrial engineering, and in agriculture, at a cost of over a half million dollars per year. There are at least three fully accredited private colleges for Negroes in Texas, and a number of schools of lesser rank. Even the *Chronicle* has thousands of Negro readers in the state of Texas. All of this process has been going on now in developing degrees over a period of sixty-six years. And at the end of that long period the *Houston Chronicle* says that if ANY TEXAS NEGRO is asked why he celebrates the immortal work of the greatest American, Abraham Lincoln, such Negro will reply, "Cose hit's 'mancipation day—when us niggers was freed." The *Chronicle* could not think its statement true without convicting itself of the grossest ignorance about the actual status of Negroes in 1931.

Then why did our daily papers thus refer to one-fourth of the total population of Houston and Texas? Was it because they begrudge the Negro his freedom, and the consequent enlightenment which it has brought? Was it because they still believe that Negroes are still mere chattels, incapable of assimilating even the simplest elements of the English language? Or, was it because they wanted to ridicule all Negroes regardless of their interest in their city and state, and regardless of the contribution that they may be making to the common welfare?

Negroes know that such statements are not true. White people who are at all informed about what is going on in their city and state know that such statements are not true. All people who want to be fair will refuse to try to make others believe that such statements are true.

But putting first things first we make the following observations that Phillis Wheatley was eight years old when she was taken from Africa and brought to America. When she was asked of the manner of religious worship on the Dark Continent, she said, we worshipped the sun, and every morning her father would pour out water to the "rising sun." This form of worship was true of all the maritime races. Zoroaster was possibly the greatest pagan teacher of those times, and taught his race to worship the sun and fire, and in an extenuated sense, this idea was communicated to all the Dead Sea, and Mediterranean people. Therefore Phillis Wheatley's interpretation of religious worship in her day was in line with the highest type of civilization, by the more enlightened races of the world. Like unto all primitive people in Africa today (so they tell us) our heathens there still believe in the sun worship and the witch doctor.

If the Negro's religion in America has not been clarified, and purified, but on the other hand has received a caricature, there is great cause for it in the three hundred years of the most severe slavery the world has ever known, during which time he was taught, whipped into the idea of hating any and every thing that was BLACK. That black was a disgrace and dishonest, a liar, and could not be good, nor think goodly thoughts. Hence the black man was taught to hate himself. All the difference in the world was made as between the black slave and the mulatto slave. The black slave felled the forests, tunneled the mountains, constructed railroads, dug canals, drained lagoons, cleared up the swamps and cultivated the fields, while the mulatto slave lived in the "big house" with "marster, and missis," cooked, sewed, nursed, and drove the carriage, et cetera.

Think of George Harris, his wife Eliza, and their son Harry, the mulatto slaves, contrasted by black "Uncle Tom," poor black Lucy who was sold and fooled on that boat with a ten months old baby boy, to have it stolen while she had her back turned, sold for \$45.00. Thinking of poor Lucy plunging herself headling into the Mississippi river, a tragedy, rebuking her most inhumane reproach. Think of Jane and Rosa contrasted with poor little out-cast black Topsy in Mr. St. Clare's house. Think of Emaline with Uncle Tom on that wicked coast, a-trip down "red river" to Legree's plantation, and pause to think of Uncle Tom's horrid treatment and subsequent death. Then you don't wonder as to why in those days the black slave learned to hate everything that was black. Black dress, black cat, black dog, black sheep, black cows, black horses, black birds, black "niggers," black devils, and black gods. A good reason for "Poro College" by which black

improve their color, and by the same rule the white people are trying to make themselves "whiter." It is still a dread- ed thing to be black!

We are the children of our fathers, and we rid ourselves of superstitions, hate and cruelty by growth, education and development, just as the white people do. I see the white man "standing at the crossroads of the centuries" wondering as to "which road to take?" and I see Michael who always stands for the "people of God" walking on the currents of human history and I see another man "with an ink horn" computing the "day of our visitation."

Moreover, we have sensation and perception by which ideas are produced just as all other people have; pictures and text books are made upon this background and these are written, and printed for public schools and colleges, all on the white man's ideas and ideals of himself, and of his God. A "white God, and a white Jesus" idea has played havoc with the catechism and theology of the colored youth and child. The white man maintains our system of education, and by his pictures of himself, his God and his Jesus, he clears the field of everything else to fill the Negro youth's and child's entire mental horizon with scenes and illustrations of himself, his God and his Christ. Fred Douglass, John M. Langston, Pinchback, and Bruce, and Booker T. Washington, were white men, and Phillis Wheatly and Sojourner Truth were white women, the white people every where would proudly put their pictures in the text books of this country, and otherwise make martyrs of them.

Now in so far as the blood and color of our REAL JESUS is concerned, Obed, the father of Jesse was the son of Ruth, and David, the son of Jesse was by consanguinity the parent of Jesus. Ruth, the great grandmother of David was a Moabitish woman. Among the white people of those days, the Moabites were colored people, and were hated as such, even as Moses was hated by his white sisters and brothers for marrying "the moabitish woman." Chronologically speaking, if we sect and bi-sect the descent of Jesus, it will stand to reason that through His veins runs the blood of all races which by redemption and in Spirit make of Him to-day the BIG UNIVERSAL BROTHER of mankind, the "Son of man." And the Negro believes in Him as such.

We Are Doing Our Own Thinking
Journal & Guide
THERE are still any number of our white friends who believe that our people have no yet come to the place where they are able to do their own thinking. They still think that everytime we do something or say something which attracts attention that we must run to it by some

whites behind the screen. *Norfolk, Va*
In discussing the wave of protest which has been aroused over the Amos 'n' Andy antics on the air the *Macon Telegraph* in a recent editorial comment observes: **7-11-31**

"There comes a message that certain Negroes, living, of all places in the world, in Virginia, are seeking to take legal steps to drive Amos 'n' Andy from the air on the theory that this presentation holds the Negro up to ridicule and contempt.

"No true born Southern Negro ever thought up this indignation for himself. Some Yankee intermeddler put him up to it, and, as in so many other cases, is in very truth placing him in a position of 'ridicule and contempt.'"

Without entering into the merits of the controversy, we wish to remind the *Macon Telegraph* that this protest was started by the *Pittsburgh Courier*, published in Pittsburgh, Pa., and that the editor of that paper was born in North Carolina.

We would like to ask the *Macon Telegraph*, however, what Yankee intermeddler is doing the thinking for Dr. Carver of Tuskegee, who has become one of the famous scientists of the country? Or who is doing the thinking for Dr. Mordecai Johnson of Howard University? He seems to be thinking, and thinking quite straight on some of the outstanding problems facing not only the race, but the country.

No, we are doing our own thinking in politics, science, economics and on social questions and the sooner our friends on the other side realize this the better for our mutual progress.

J. C. COLCLOUGH.

Looking Backward at the Negro's 1931 Movements

By KELLY MILLER

SIZING up the stream of movements in which the American Negro has been caught, we are forced to reverse the ancient motto and say: "The past, at least, is insecure." Nineteen hundred and thirty-one has been a bad year for the world. Is it merely a readjustment from the convulsion of the World War? Or is it that man's smartness is again defeating itself by trying to reach the sky on a tower of science, as it did once long ago, by the vain attempt to build the tower of Babel on the plains of Shinar? Machinery creates overproduction, for which mankind has not yet found a cure. Is more science to be the cure or the curse for too much science?

The Negro has been the incidental but inevitable victim of untoward world conditions. The bottom layer is always pressed thinnest by the weight superincumbent upon it. While it may do no good to lament after the manner of Jeremiah, yet courageous analysis and a frank facing of facts must precede any constructive scheme of relief.

Our greatest bank has failed. Our largest insurance enterprise is now in the hands of the receiver. Against these calamities we are heartened, to a degree, by the manful struggle which several of our notable enterprises are making to keep their head above water. There are over a million unemployed among us whom we have little or no power within ourselves to employ or to give substantial relief. The race should everywhere join in community movements to swell the Community Chest which engages to aid the needy on the basis of need, and not race. We must still beseech the white race each day



Kelly Miller.

for our daily bread.

Our public and private institutions have been keeping school and hearing lessons, without any constructive program for employment or self-help for the product of their tuition. Our highest institutions of learning have been put to their wits' end to justify the munificent grants which the foundations have been dumping into their laps. Du Bois, the caustic critic, and Woodson, the iconoclast, have united in declaring our educational regime a

failure, without any constructive suggestion.

Our religious life is at a lower ebb than it has been since the great awakening during the early years of the nineteenth century. Our oldest and most boasted and boastful denomination, in the language of the stock market, has reached "new lows." The churches have lost their militancy. Their efforts are too largely consumed in raising impossible financial budgets, to the comparative neglect of the missionary spirit and moral reform. The great temperance movement which is sweeping over the nation receives little or no enthusiastic support from the Negro church. Our youth no longer look to the church for moral guidance.

We stand appalled at the redi-vivus of lynching, like the man with the nightmare who cannot even move or scream at the imminence of danger. The church and state look on with paralyzed energies and impotency.

The N. A. A. C. P. has been carrying on its fight against instances of injustice and outrage, and has become practically the only voice warning the nation against the just requitement of iniquity and sin.

We have all but yielded up the ghost as to our Civil Service hope. Lately we have heard it triumphantly proclaimed that under Mr. Hoover we have 54,000 persons on the government payroll with an annual salary of \$69,000,000. But it was carefully concealed that these low grade and low paid employees, for the most part, were handed down as a legacy from the Wilson administration, and during the year just elapsing there has been no augmentation in number nor elevation in dignity and rank.

For fully a year now Dr. Carter G. Woodson has been telling us in mournful numbers that the educational, economic, political, and

religious life of the race is near the brink of collapse. We have the will to disbelieve him and branded him as a wild calamity howler, and yet we know that he tells much disagreeable truth. I have likened him to Cassandra, the blind prophetess of Troy, who spake the truth but the people were fated to disbelieve or ignore her, until it was too late. Dr. Woodson is undoubtedly serving a useful purpose at great sacrifice to his reputation as a research scholar and as a historian. His undaunted courage and intrepidity challenge our admiration, even though we may not be able to follow out the unmitigated logic of his evil forebodings.

The Negro newspapers have on the whole proved to be our best sustained endeavor. One bright spot stands out in the history of the year 1931. The Non-Partisan Negro Conference held in Washington furnishes the one kindly light amidst the encircling gloom.

"Looking Forward" will be my next release.

NO. 1
J. I. Lost.
4
"Wm. L."

Says Study Of Mankind Is Used By Whites To Discredit Negroes

Addresses Anthropologists In Paris, France, and Says Anthropology Exists Today Simply to Furnish Justification For Exploitation of Darker Races.

PARIS, France, Oct. 22—"The so-called science of anthropology in its pronouncements on the mental capacity of the darker races bears a striking resemblance to the well-known beauty contests conducted by a combination of newspapers and commercial houses to find 'the most beautiful girl in the world,'" declared J. A. Rogers, internationally known writer, lecturer and traveler, in his address before United States and certain European delegates to the fifteenth international congress of anthropologists, opened here a few days ago by M. Paul Doumer, president of France, and other distinguished personages, in his vigorous attack on the tendency of certain anthropologists to make the study of mankind "a white science."

Continuing, he said: "Most anthropologists take the so-called white race as a criterion and use all the characteristics—good and bad—of that race by which to measure to a disadvantage the members of the darker races and the so-called Negro in particular."

"Civilization is far older than the science of anthropology, and in the olden days it was not considered necessary to weigh the brain of the individual in order to find whether he merited equality of opportunity. Anthropology has now as its chief reason for existing the lamentable fact that it furnishes a justification for the exploitation of the darker races."

"Modern anthropologists select one type—the white race—and measure all other varieties of mankind by that standard. They take the so-called white race as a standard, but it is a fact that a good many of the inhabitants of northern China, Korea and Japan are lighter in color than a good many southern Europeans. If the Mongolian is a yellow race, then the Caucasian, which is but a few shades lighter, is the light-yellow race."

Cites American Methods

"I consider this distinction important, as the tendency in the popular mind (I am speaking chiefly of the

"In Ancient Egypt, Assyria, Greece, Persia and Rome, where all races met and mingled indiscriminately, no justification was considered necessary. The ancient said 'Might makes right,' and there the matter ended. To us, moderns, who pretend to be the reverse of that theory, a justification is necessary. It is significant that the doctrine of inferior and superior races had its birth simultaneously with the spread of the European into dark men's lands."

"It was a product of Christianity. Hundreds of thousands of white men were taken from Europe into Moslem Africa between the fourteenth and nineteenth centuries and reduced to slavery. One Negro emperor of Morocco, Muley Ismail, had 25,000 of these white slaves to build his city of Meknes. Yet there arose no doctrine of the inferiority of the white race because then it was a matter of religion and not race. The Koran gives the Moslem the right to oppress the Christian, while the Bible does not give a similar right to the Christian. In short, most anthropologists are satellites of the system for the oppression of the darker peoples. Happily there are some honest ones who realize that the points of dissimilarity between the different branches of the human race are almost nothing in comparison with the points of similarity, and endeavor to spread that truth."

"To my thinking, history, inaccurate

to prove that even Cicero's ancestors belonged to a hopelessly inferior race—a race that, by the way, later conquered the Egyptians."

the research of the possibilities of some of the so-called inferior peoples to rise than does anthropology. This very spot on which I am now standing was inhabited less than two thousand years ago by white savages and cannibals. Cicero, writing to his friend, Atticus, said: "The stupidist and ugliest slaves come from Britain." Could not some Egyptian scientist, had he so minded, written a very plausible theory,

UNDER THE LASH OF THE WHIP/



A column of constructive criticism of men and measures in the hope of correcting errors and evils

The sooner white speakers learn that they do not gain favor with colored audiences when they cite the fact that they maintain colored housemaids and laundresses in their households, to prove their friendship for our people, the better it will be for all concerned. We are not unappreciative of the opportunity given our people to serve as menials and domestics and are not ashamed to work in that capacity but the giving of this kind of work to us is surely no indication of respect and tender feeling for our people. When white people give us positions of trust and decent standing involving intelligence and ability then we feel that they are entitled to remind us of it, but the giving of these mediocre jobs in nowise garners especial favor with us. It is the same line as the "old mammy" talk that has been paraded by southerners for the last sixty years. We are sick and tired of it and the next time a white man comes in our midst with such claptrap he should be hooted and hissed until he bows his head and takes his seat. We are nauseated with this "old mammy" and wash-woman friendship.

* * * * *

A colored orator recently reminded his audience that many of the slaves took care of their master's families while the masters fought in the Civil War to keep them in slavery. The speaker used this depression idea to illustrate the loyalty of the colored people. Such loyalty was not a virtue, it transcended the bounds of fidelity and depicted the psychology of the slave—that terrible state of mind that enthralls our mentalities even at this hour of freedom and liberty. Such "loyalty" that condoned human slavery, that stamped and branded us as being humble, helpless and ignorant chattels should not and cannot serve any successful point of illustration. It is one of the facts of history that we should learn to forget and at the same time the fact of a slave seeking to knock out John Brown's brains with a hammer when he had been subdued in his rebellion against slavery.

Between The Lines

BY GORDON B. HANCOCK

White-Minded-ness

The greatest obstacle to the advancement of the Negro race is the "white-minded" Negro! To be black and think white is not always an advantage; in most cases it is a distinct disadvantage. Certain stores will not allow Negro women to try on hats and other apparel; yet these "white-minded" Negro women flock to these same stores and gloat over the fact that such and such garment came from such and such store. Strange to say, this is peculiarly prevalent among our "Big Four Hundreds." One of the greatest obstacles to the spread of the gospel of the "Double-Duty-Dollar" is this same "white-mindedness" which makes a Negro feel that if the white man "says it" or "sells it", it is better!

In a large department store in a "certain city" there were many Negro elevator boys with a Negro starter. The boys could not be handled by the Negro starter, but were forever dissenting and mutinous. The Negro starter sensed the situation and asked the manager to relieve him. He was relieved and a white starter was put in charge. The Negro elevator boys are perfectly happy now, and all smiles and what is most important, the establishment has efficient elevator service.

These Negro boys are of the "white-minded" stripe; they are to be pitied; and their kind are the millstones about the neck of the Negro race as it strives to rise. What is more, there is nothing in the Constitution of the United States nor in the amendments thereof that can relieve such situation. The white philanthropist is powerless in the premise and Negro education at present is not addressed to the situation.

The cure for this situation must be administered by the Negro race! This is a problem that must be faced by Negro leadership and the sooner the better. It was this same "white mindedness" that condemned the Lawntown Shoe Company of Richmond and The Fair at Washington to their untimely deaths. This same "white-mindedness" is a perpetual threat to every Negro enterprise that now exists, or will be. So long as this type of thinking prevails the Negro's business is uncertain and our commercial life is in jeopardy. White-mindedness!

Streets And Alleys

A few days ago we strolled through Harlem and almost wept to behold the Harlem that is in comparison with the Harlem that was fifteen years ago. Fifteen years ago Lenox Avenue was a clean, beautiful street and a joy to behold, and certainly a credit to the Negro race. Finally the despoilers entered Lenox Avenue and the better type of Negroes went over to Seventh Avenue and this became one of the finest thoroughfares in all this country. Wide, well-shaded streets with plaza in center, and then the despoilers entered Seventh Avenue; and it today is as bad as Lenox.

Perhaps Miss Burroughs was right when she said that we can get the Negro out of the alley but it is harder to get the alley out of the Negro. Lenox and Seventh Avenues are fast becoming large alleys. We are not going to speak on the right or the wrong of it; we are just setting forth the pity of it. What can Negroes do to save beautiful Negro districts from the scourge

of uncleanness and "alley-ness."

One trouble in Harlem is this same white-mindedness on the part of poor Negroes. The streets are filthy to the point of disgust. Even on Seventh Avenue there is hardly a clean place to set one's foot. Dogs and dogs and more dogs! Little dogs and big dogs, foreign and domesticated dogs! It should be against the law for a people so congested to have so many dogs with no places for them in private. Negroes do not seem to know that white dog-owners ordinarily are those of great wealth, who can have large back-yards and lots where the dogs are not a menace to decency. These Negroes with their "white mind" hardly have any where to lay their own heads; yet they are housing hundreds and hundreds of dogs whose filthy lines the streets of once one of the prettiest sections of Manhattan.

We hope that Grand Old Fred Moore will take a hand in this matter and take it soon to clean up Harlem and make it a decent place in which to take a decent stroll. There are too many dogs in Harlem, fed and slept, by poor Negroes. The filthy streets are an abomination in the sight of decent people.

The Double Duty Dollar Criticised

So prevalent is this "white-mindedness" among Negroes of all classes and degrees, this writer thought it best to appease the suspicion of our group by subjecting the gospel of the Double-Duty Dollar to the economic scrutiny of some white scholars. The mere fact that I advanced the idea, would of course, prejudice many against it; many could see at once the connection between the Double-Duty Dollar and the Hold-Your-Job gospel and because they could not see one, they would not accept the other.

I there fore submitted the "Double-Duty-Dollar" gospel to the professors and students of Randolph-Macon College for Women for discussion on two whole days. Dr. Hodgkins, the eminent professor of economics, pronounced it as essentially sound. The next authority consulted was Dr. Rolvyx Harlan, of the University of Richmond, and he said it was sound. Dr. Jerome Davis of Yale is one of this country's most competent scholars and when the gospel was submitted to him he saw almost immediately its implications and unreservedly indorsed it; and further added that it is about the only thing the Negroes can do at present. He said that what he hoped there was for Negro business resided in the doctrine of the Double-Duty-Dollar.

Upon my recent visit to Columbia I submitted the matter to Dr. Culp of the department of sociology and he agreed that in the gospel of the Double-Duty-Dollar the Negro had about the only feasible program for lifting the Negro business from its vicious circle. If the Negroes will not believe me and the Double-Duty-Dollar Gospel I am promulgating, they certainly ought to believe the white who indorse it!

It was the "white-minded" Negro who could not see the wisdom of a Hold-Your-Job gospel; it is this same "white-minded" Negro who cannot understand the gospel of the Double-Duty-Dollar. We all will understand it fifteen years hence and perhaps understand it to our galling regret. A western paper carried a cartoon by P. H. Wilson which should be studied by every Negro in this country. This cartoon should be hung on our walls and studied prayerfully. It contains a truth that needs driving home and driving home today. Tomorrow may be too late!

The cartoon shows a Negro Society pyramid inverted; the apex is at the bottom with contractors, clerks, laborers, and merchants forming the earning classes of Negroes. There is an

If all the rest is to be tolerated it is surely intolerable to have this race misnomer begin with a small letter rather than a capital. Perhaps it indicates the real significance of having a separate department on separate education for Colored. The word "white" is used to describe others and then "Negro" instead of the natural opposite "Colored" for us darker folks.

In 18 Southern States more than 2,290,000 negro children are reported in schools. Public schools of the northern and western States enroll about 300,000." (Here is federal separate investigation even in the North.) Not only is there grave question as to the benefit and advisability of the federal government having an executive department in separate colored education, but here in an official federal release to the press is found the word "Negro" for Colored citizens and the

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Statistics of the Negro Race, 1927.

UNDER THE LASH OF THE WHIP



A column of constructive criticism of men and measures in the hope of correcting errors and evils

The sooner white speakers learn that they do not gain favor with colored audiences when they cite the fact that they maintain colored housemaids and laundresses in their households, to prove their friendship for our people, the better it will be for all concerned. We are not appreciative of the opportunity given our people to serve as menials and domestics and are not ashamed to work in that capacity but the giving of this kind of work to us is surely no indication of respect and tender feeling for our people. When white people give us positions of trust and decent standing involving intelligence and ability, then we feel that they are entitled to remind us of it, but the giving of these mediocre jobs in nowise garners especial favor with us. It is the same line as the "old mammy" talk that has been paraded by southerners for the last sixty years. We are sick and tired of it and the next time a white man comes in our midst with such claptrap he should be hooted and hissed until he bows his head and takes his seat. We are nauseated with this "old mammy" and wash-woman friendship.

* * *

A colored orator recently reminded his audience that many of the slaves took care of their master's families while the masters fought in the Civil War to keep them in slavery. The speaker used this depression idea to illustrate the loyalty of the colored people. Such loyalty was not a virtue, it transcended the bounds of fidelity and depicted the psychology of the slave—that terrible state of mind that enthalls our men-talities even at this hour of freedom and liberty. Such "loyalty" that condoned human slavery, that stamped and branded us as being humble, helpless and ignorant chattels should not and cannot serve any successful point of illustration. It is one of the facts of history that we should learn to forget and at the same time the fact of a slave seeking to knock out John Brown's brains with a hammer when he had been subdued in his rebellion against slavery.

Between The Lines

BY GORDON E. HANCOCK

White-Mindedness

The greatest obstacle to the advancement of the Negro race is the "white-minded" Negro. To be black and think white is not always an advantage. In most cases it is a distinct disadvantage. Certain stores will not allow Negro women to try on hats and other apparel; yet these "white-minded" Negro women flock to these same stores and gloat over the fact that such and such garment came from such and such a store. Strange to say, this is peculiarly prevalent among our "Big Four Hundreds." One of the greatest obstacles to the spread of the gospel is the "Double-Duty-Dollar" which is the symbol of "white-mindedness" which makes a Negro feel that if the white man "says it" or "sells it," it is better!

In a large department store in a "certain city" there were many Negro elevator boys with a Negro starter. The boys could not be handled by the Negro starter, but were forever dissenting and mutinous. The Negro starter sensed the situation and asked the manager to relieve him. He was relieved and a white starter was put in charge. The Negro elevator boys are perfectly happy now, and all smiles and what is most important, the establishment has efficient elevator service.

4-11-31

These Negro boys are of the "white-minded" stripe; they are to be pitied; and their kind are the mill-not see one, they would not accept the other. What is more, there is nothing in the Constitution of the United States nor in the amendments thereof that can relieve such situation. The white philanthropist is powerless in the premise and situation. The cure for this situation must be administered by the Negro race! This is a problem that must be solved by Negro leadership and the sooner the better. It was this same "white-mindedness" that condemned the Lawntown Shoe Company of Richmond; and further added that it is about the only thing that has kept the pair at Washington to their untimely deaths. This same "white-mindedness" is a perpetual threat to every Negro enterprise that now doctine of the Double-Duty-Dollar prevails the Negro's business is uncertain and out the matter to Dr. Culp of the department of sociology and he agreed that in the gospel of the Double-Duty-Dollar the Negro had about the only feasible program for lifting the Negro business from its vicious circle. If the Negroes will not believe in the Double-Duty-Dollar Gospel I am promul-gating, they certainly ought to believe the white who commercial life is in jeopardy. White-mindedness!

Streets And Alleys

A few days ago we strolled through Harlem and almost wept to behold the Harlem that is in con-fusion with the Harlem that was fifteen years ago. Fifteen years ago Lenox Avenue was a clean, beautiful street and a joy to behold, and certainly a credit to the Negro race. Finally the despoilers entered over to Seventh Avenue and this became one of the thoroughfares in all this country. Wide, well-lighted streets with plaza in center, and then the despoilers entered Seventh Avenue; and it today is a shantytown and a disgrace to the Negro race.

Perhaps Miss Burroughs was right when she said that we can get the Negro out of the alley but it is harder to get the alley out of the Negro. Lenox and Seventh Avenues are fast becoming large alleys. We are not going to speak on the right or the wrong of it; we are just setting forth the pity of it. What can Negroes do to save beautiful Negro districts from the scourge

of uncleanness and "alley-ness."

One trouble in Harlem is this same white-minded-ness" on the part of poor Negroes. The streets are filthy to the point of disgust. Even on Seventh Avenue there is hardly a clean place to set one's foot. Dogs and dogs and more dogs! Little dogs and big dogs, foreign and domestic dogs! It should be against the law for a people so congested to have so many dogs with no places for them in the private. Negroes do not seem to know that white dog-owners ordinarily are those of great wealth, who can have large back-yards and lots where the dogs are not a menace to decency. These Negroes with their "white mind" hardly have any where to lay hundreds of dogs whose filthy lines the streets of once one of the prettiest sections of Manhattan.

We hope that Grand Old Fred Moore will take a hand in this matter and take it soon to clean up Harlem and make it a decent place in which to take a decent stroll. There are too many dogs in Harlem, fed and slept, by poor Negroes. The filthy streets are an abomination in the sight of decent people.

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"Negro high school enrollment has increased 177.8 per cent during the decade according to the findings of a statistical study announced by the Office of Education. An advance of 10.8 per cent in enrollment of negro children 5 to 17 years of age was also made during this period it is shown by David T. Blose, assistant statistician and author of the summary which is published as Pamphlet 14, 1930, "Statistics of the Negro Race, 1927-

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intermediate section composed of lawyers, dentists, musicians, social workers, salesmen, doctors and insurance men. These Negroes are standing upon the heads of the much smaller group beneath. Then the base of the inverted pyramid is composed of insurance magnates, society folks, morticians, "leaders," social surveyors, race leaders, data collectors, religious workers, gamblers, bankers, and beauty specialists. This is the largest group superimposed upon the smaller group which in turn is superimposed upon the smallest group, the common laborers.

The cartoon is entitled "Our Top-Heavy Society." The cartoon is not exactly true to Negro life but it is true to the Negro mind and will be true of Negro life not many years hence. This cartoon contains the solemn warning that the Negro had better take measures to economically assure the laboring man without whom the race must collapse socially, economically and morally. At present our "white-mindedness" makes us postpone these solemn considerations.

Because we wish Negro society could become white-collared throughout is not going to make it so; and because we refuse to face the ugly fact that such society is impossible is not going to help the situation. It is possible to carry this "white-mindedness" too far. There is evidence that it has already gone too far. Our entire educational program is committed to the fallacy that all Negroes who are educated must have high education, and those that cannot have this must do the best they can, although it is obvious that the Negro elite is no more secure than the Negro laborers.

The Negro who spurns common labor and scoffs at the common laborers and lives the while upon the labors of these is to all intents and purposes a white-minded fool!

LAWYER AND PHYSICIAN

What we would like to see at the coming meeting of the Harlan Bar association is at one of its sessions the members of the Mound City Medical association be invited; the purpose of which is a conference, a heart to heart talk between the men of these two professions, to the end that a mutual understanding may be reached whereby more cooperation may be had in the handling of cases where a lawyer and doctor are required.

The lawyers complain that they do not have the clients to which they are justly entitled. They say that the physicians are the chief agents of the white lawyers in the big offices down town. On the other hand, the physicians say that our lawyers are the agents of the white physicians when it comes to handling certain kinds of cases. With this picture before us, we feel it proper that we should suggest the heart to heart conference between these two professions.

Surely, there is something wrong with the set up when a physician assumes that he is all right and fully qualified to treat and attend a patient who may have a claim for damages on account of an accident, but who says that there is no Negro lawyer capable of handling the legal end of the case. Such an indictment not only discredits our legal profession but the medical profession as well.

There are many, many reasons why this subject should come to the fore at this time. We refrain from enlarging on it by indulging in the hope that a heart to heart conference will get the greatly needed results.

The Amsterdam News Is Ashamed of the Word "Negro"

MEN do not live by bread alone, said a magnificent Jew. So also newspapers cannot endear themselves to the community they seek to serve by the pile of money alone they make.

To be known as a Negro newspaper is to wear the shackles of INFERIORITY, say the editors of The Amsterdam News, in frantically trying to defend themselves from the expose of their attitude of indifference, if not of contempt, for their Negro readers, by The Negro World. Shackles of inferiority, indeed!

The self-defense of The Amsterdam News is done as ignorantly as it is DRIPPING WITH INFERIORITY COMPLEX. Let us quote their editorial to convince them of this statement. "How often have we known," runs the defense, "a white person to write or remark that an accomplishment is 'pretty good for a Negro', which generally means that it would not be considered an accomplishment if it had been done by a white person." And herein lies the RUB. "What would the white man say?"

Now why should the white man sit in judgment on what a Negro does to build himself up? Are we going to cringe all the time before the whites and LICK THEIR SOLES FOR THEIR SILLY GOOD OPINIONS?

And besides, how is The Amsterdam News going to ESCAPE THE STIGMA OF BEING CALLED A NEGRO NEWSPAPER IN SPITE OF ALL ITS ATTEMPTS TO DO SO? It talks, in its columns, nothing but Negro, although it does not think Negro, although it tries to bleach itself and its staff by all the known chemical compounds its white advertisers so graciously put at their service. It carries The Associated Negro Press dispatches; it prints the pictures of so many Negroes whose complexion may be white but whose noses certainly cover the face and whose lips scream for recognition and whose woolly hair proudly bristles; it mentions the word NEGRO so often in its columns that it will never escape BEING CALLED A NEGRO NEWSPAPER.

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Well, our comrades, the editors of The Amsterdam News, you cannot escape being called Negroes. Do not worry about what the whites say or think about you. Do you know that each issue of The Negro World is read by more whites than your paper is throughout its existence? Why? Because The Negro World has something to say which the whites cannot ignore listening to; it has guts, a punch, a personality, a policy and a program. Let your paper have any one of these, and you will not be ashamed to call your paper a Negro paper.

As for the the mechanical appearance of a newspaper? Study The Negro World, and you can learn quite a lot even there. Without boasting, we can safely say that an impartial jury will certainly give The Negro World the first prize for its make-up, for its editorial policy, for its news treatment and for its features if all the Negro newspapers of any given week were placed before it.

In conclusion, we do not see why any Negro should INSULT HIMSELF by BEING ASHAMED TO BE KNOWN AS A NEGRO or

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IT APPEARS that this stupid idea is not confined to Negroes. Mr. Pierce, himself a Jew, says that his race, too, has the same habit; that they clamor for the employment of Jews in certain places, and then resent having to be attended by them. In view of the traditional clannishness of Jewish people, this is indeed a surprise. It seems that oppressed people have a tendency to develop peculiar perversities.

Interracial Perverseness

A STRANGE BIT of psychology has come to light in the statement of Samuel Pierce, an executive of Sobol Brothers, chain gasoline retailers. He says that his company employs Negroes in other parts of the city but uses only a few in Harlem, for the reason that Negro motorists prefer to be served by white attendants. IF THIS BE SO it is a grievous fault. Any Negro old enough to own or operate an automobile should know that such an attitude tends to keep members of

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IF THIS BE SO it is a grievous fault. Any Negro old enough to own or operate an automobile should know that such an attitude tends to keep members of

he has friends here, why not make use of them? In stating the real fact of the problem, his white American friends can only go so far. The European papers will carry anything, and thus it will in time get to the American reading public.

Europeans are interested in the Negro. On the boulevards here now are three Negro films, one of which is "Hallelujah." The great Colonial Exposition, which is to open here in May, will increase that interest. It will be the biggest advertisement of the darker races ever held, and America is taking part in it together with all the colonial powers. What are Aframericans going to do about using this as a means of getting their problem before the world?

The race question in America is assuming an international phase. What are Aframericans going to do? Are they going to play a passive part, waiting until they are dragged in? The majority, of course, are not interested even in conditions at home, but what about the thinking few? Are they going to let the opportunity slip, or are they waiting for white friends to do it?

While the Negro in America remains segregated, his future is doubtful. No matter how far he goes, he will remain a minority, and, as a group, at the bottom. Should by chance America meet with great financial disaster, he, being at the bottom, will feel it most. The whites, even now, are crowding Negroes out of employments formerly held by them. The poor Negro in England, though not segregated and rarely mobbed, knows what it means to be a black man in a white man's civilization. In England the white man looks out for himself. If ever America drops the lot of the Negro will be worse than that of the Jew in the darkest days of Russian oppression. Negro leaders need to look to the future.

As was said, all oppressed peoples have always used outside influence to aid in the solution of their problem. Frederick Douglass, greatest leader and statesman of the Negro group, went to England twice to stir up sympathy, and he got there the money for the founding of his paper, The North Star. Europeans are interested in the Negro's problem, and in one way or another can definitely influence world opinion in their favor, thus causing a change of attitude at home.

What are Aframericans going to do about it?

Making progress along intellectual and commercial lines alone is not going to solve our problem. If progress and promise of progress were a solution, color discrimination would have ceased. The time

LET THE NEGRO LEARN A LESSON OF CONFIDENCE IN HIMSELF.

It is an ill wind that blows nobody good, and the state of unemployment and nation-wide financial depression, that have bankrupted the country for the last eighteen months, ought to have at least built up the Negro's confidence in himself, and gave him an abiding faith in his own personal and racial responsibilities.

If there is one thing lacking in the economy of the Negro's racial welfare, it is lack of faith and confidence in himself and race responsibilities.

The financial depression, now threatening the life of the republic, has not only tested the economic genius and resourcefulness of America's brightest minds, but it has tried their very souls—and in thousands of cases men have sought relief in theft and suicide. These exigencies should have taught the Negro that, after all, a man is a man for a that, and that a man succeeds or fails according to his faith and belief in his own possibilities.

When a Negro bank or business fails it is a common thing to hear a Negro say, "I'll never put another dime in a Negro bank or trust another Negro institution." We must learn what we need. This is an expression of a lack of confidence in the race of which this class of Negroes are part and parcel of. This means that henceforth this particular Negro or his class, will never put another dollar in a Negro bank, but will always put his or their money in a white bank; it matters not how many white banks may break from dishonesty of white officers, and no white man will make any such statement, it makes no difference how many white banks may break and they close their doors every day with millions of Negro money in their vaults, or stolen, or mis-

managed by dishonest or incompetent white officers.

The white man has faith in himself and his race, is why he never says he'll never put another dollar in a white bank when one

breaks. The Negro makes this statement because he has no confidence in himself or his race; and believes deep down in his heart that a white man is superior to a Negro. He may not confess it by word or mouth, but his actions and conduct speak louder than any words he can utter.

The trust Company's Magazine has just completed a survey to ascertain to what extent the people have lost money through National bank failures in 1930; and the survey discloses the appalling fact, that thirteen hundred National banks failed in 1930, with liabilities approximating a billion dollars. Every cent of this tremendous liability entailed a loss to some individual, estate or corporation. But not one of these thirteen hundred banks were managed or controlled by Negroes. Not even one of them had a Negro director; the only connection Negroes had with these broken banks was to deposit their money in them and have it stolen or mis-

managed by dishonest or incompetent white officers. Yet in the face of this record you hear intelligent Negroes say, when a Negro bank fails, "I'll never put another dime in a Negro bank."

And nine cases out of ten such a Negro never had more than five dollars in the Negro bank when it failed.

We must learn what we need to succeed in the economic and political welfare of the nation, and then go ahead to equip ourselves with these fundamentals. First, we must learn to believe in ourselves per se, and have confidence in our own possibilities. This faith and confidence must spring up in the heart of the individual and mass of the race, and not from without. We must have faith to believe in our personal self, and our faith and racial confidence will spread to every individual in the race, until the end of the race will become leavened with those essential elements that made the white race one indis-

soluble unit of economic and political prowess the world over. Banks nor successful business is built on color of the skin, but on the wisdom and integrity of the

men who built the business. Confidence is 75 per cent of the capital doing business in the world, and the bank doors will stay open as long as the people have confidence in the integrity and business discretion of the bank's officers—and when confidence is lost in the officers of the bank, the bank doors automatically close and Heaven can't open them with a crowbar.

There were two national banks in America owned and controlled by Negroes when the panic set in and there are still two national banks owned and operating by Negroes in America. Neither one of these banks closed their doors or failed to cash every check presented at the tellers' windows. But thousands of white banks went to the walls, followed by deaths, suicides and chain-gang sentences. Let us believe in ourselves and learn a lesson of confidence in our own possibilities from our experience in the crisis through which we are passing.

WHAT IS WRONG WITH THE BUSINESS MEN?

Evidently there is something radically wrong with the Negro and business here in Washington.

More than a year ago a few well-meaning men got together at a luncheon and advanced the thought of a local business men's organization. The idea was not new, but took well, like most of the proposed organizations will take among our people. It was decided to form an organization and label it the Associated Business Club. And the "A.B.C." held monthly luncheons at the Whitelaw Hotel. It was sometime, getting a workable program under way. However, it kept at it and a mass meeting was held some months ago and the membership ran up to about 80 or 85.

This week the secretary of the club has sent out a long communication to each member and asks:

- "1. Do you want us to continue you on our mailing list?"
- "2. Will you mail us immediately a contribution for completing the survey of local Negro business? Five, four, three, two, or even one dollar? How much?"
- "3. Can you be counted on to be present at the series of instructive lectures and talks which has been arranged for you by your program committee?"
- "4. Can you be counted on to help lay plans for serving and meeting the needs of the teachers and visitors who will attend the convention of the National Association of Teachers in Colored Schools here in July?"
- "5. Shall we assume that you are no longer interested in the promotion of Negro business if we do not hear from you before our next regular meeting, which will be held at the Y.M.C.A. on the fourth Wednesday of the month, May 27, 1931?"

After reading these questions is there any doubt but there is something wrong, something lacking, something woefully ailing the Negro business men of Washington? If Negro business men will not co-operate for their own economic good, what hope have we for them and for the race? If the present economic depression has not taught them a lesson and

inspired them to greater activity and more cohesive, cooperative effort, what on earth can or will do it? With 132,000 Negroes here it is a crying shame and a real disgrace to the members of the A.B.C. organization that men are not any more interested in their own commercial and economic advancement than is demonstrated by the questions Secretary Mattingly should have to send out a communication with the above questions attached. The survey is costing only \$200, and with 84 members it costs less than \$3.00 improvement of business among our people and the white merchant will ever monopolize our trade and grow fat off of our trading dollars which we have not the energy to control. What is wrong with our business men?

Well, Professor, How Could You?

PROFESSOR KELLY MILLER, the dean of superficial thinkers among the Negroes in America, has made a *faux pas* in defending the foolishness of The Amsterdam News which made an absurd statement that it is NOT a Negro newspaper. We dislike very much to give publicity to the insignificant and unimportant opinions of The Amsterdam News, but we think the professor should have known better. *5-30-31*

We criticize Mr. Miller in spite of his agreement with The Negro World in the main. Why does he drag in etymology to prove something that is silly? Why should the term "Negro" connote "LOWER STANDARD OF EFFICIENCY and SERVICE"? Because Negro newspapers were in the past slovenly and incompletely edited, why should anybody continue to think that a Negro newspaper is eternally slovenly and incomplete in spite of the improvements it may have made? It seems to us that the whites are too intelligent to condemn a Negro newspaper if it has real merit.

But, dear professor, how can a paper become SMART and COMPLETE, how can a paper WIN the RESPECT of the WHITES, which we would not worry about—we would prefer to fight life's battles ourselves, by merely CHOOSING not to be called a Negro newspaper? If this NEGRO PROFESSOR thinks that the Negro (hush!) newspaper he defends has reached PERFECTION we feel sorry for Howard.

Well, Professor, how could you? *New York, N.Y.*

THE Negro has been laying down on God long enough—wake up! He made the heaven and the earth and He wants us to do our part on earth. Do an honest day's work. Be dependable. Pay your honest debts," says Mr. Edwin J. Turner of Columbus, Ga. And so say we.

THERE will always be some people whom you can't persuade from doing LITTLE THINGS, no matter how you pull them. They love to roll in the gutter and call it heaven.

"The children of India have never learned to play," says an American Lutheran woman missionary, "and adults have never learned to work. . . Teaching the Indian the value of time is one of the great aims of the missionaries." We are more than sure that the greatest contribution that the heathens can make to world civilization is to teach Christian missionaries at least not to tell lies, if not to teach them to speak the truth.

It is now reported that Black Harlem leads all parts of New York City in ownership of churches. It is pathetic to think that the Negro can grab quickly what the white man discards. Most of the present Negro churches were abandoned by the whites for one reason or another.

The Negro will not be respected until he learns to originate and create. Unthinking imitation is his curse.

OUR CONVENTIONS



LIKE all other years, the year 1931 will have its quota of conventions. The National Association for the Advancement of Colored People will convene in Pittsburgh. The Business Men's League will convene in New York. The Elks will gather in Philadelphia, and so on through the calendar until all of our conventions have met, debated, resolved and adjourned. *Conner*

Very frequently we wonder just what is the net good of these conventions. Those of us who ask ourselves these questions are likely to ask the same questions about anything and everything the Negro attempts to do. Many of us are so pessimistic that it is impossible to imagine any good coming of anything attempted by Negroes. This pessimism has come to us in a most subtle way. We have been told by the white people, both in direct language and by inference, that we cannot do anything, and we are prone to believe what white people tell us. Then our pessimism is born, to some extent, of jealousy and we do not believe that any other Negro can do anything that we ourselves cannot do. Laboring under this malicious type of pessimism, we are likely to ask what good will come of our conventions. *5-30-31*

The American colonies had conventions; they held debates; they passed resolutions and they prayed, and all the while there were those who did not believe that the colonies would ever enjoy independence. These pessimists believed that the king was all-powerful and that any opposition to the king would spell additional slavery for the colonies and perpetual servitude. But there were those who continued to hold conferences, to debate and to hope and to work, and out of the efforts of those who were willing to continue their labors and their sacrifices came the independence of the colonies and our present grand and glorious United States of America—take it or leave it. *Pittsburgh, Pa.*

The pessimists in our group serve to inspire those who are willing to work, and the "doubting Thomases" among us do but stabilize our belief in our own ability to work out our salvation as a people. Our conventions may waste some time and some money, but the good accomplished and growing coordination resulting from these conventions more than compensate the little waste of time and the comparatively small waste of money. Out of our conventions may come a clearing house organization or committee to which may be referred many of our vexing questions, and in the years to come may serve better to help us think unanimously and with some coordination; and when once we learn to think unanimously, acting unanimously will be of second nature. Bring on, the conventions.

The Double Meaning Of the Term "Negro"

By KELLY MILLER

New York, N.Y.
THE AMSTERDAM NEWS

— has attracted wide attention to itself by declaring that it is not a Negro newspaper. This journal evidently did not intend to imply that it would no longer be owned, edited

and controlled by Negroes and for Negroes whose condition and circumstances constitute its sole raison d'être and sphere of operation. Nor did this journal, I opine, intend to give out the impression that it indulged in any disdain as to the use of the term "Negro" to describe the off-colored group.



Kelly Miller.

One recalls, not without amusement, the delusive attempt of The Chicago Defender, some years ago, to eliminate entirely the use of the term "Negro" from its columns. But the doughty editor soon found that the avoidance of this customary and established designation was impossible, as a perusal of any issue of "The World's Greatest Weekly" will easily disclose.

The word "Negro" is used in a descriptive as well as in a connotative sense. In a descriptive sense it denotes, as I one time defined it, a non-white person of African derivation; a better practical definition, anyone who would be Jim-Crowed in Virginia. I hardly think that any serious-minded person who discards intellectual quibbling would object to the term "Negro" to designate a familiar group universally known by that designation.

Any term is apt to take on the character of the people to whom it is applied. The adjective "frank" means candid and open-minded; its meaning was derived from the Franks, a German tribe characterized by these qualities. The verb "to jew" means to get the better of a bargain, because the Jew was an adept in that type of sharp practice.

When the term "Negro" is applied to a newspaper or any other institution, it usually connotes a lower standard of efficiency and service, because Negro papers in days gone by were slovenly and incompletely edited. It is in this sense, I take it, that The Amsterdam News objects to being called a Negro newspaper.

Professor Brawley of Shaw University once refused a prize awarded for Negro achievement on the

ground that there should be no race discrimination in human excellence. Perhaps the most dangerous and insidious form of segregation is that imposed upon intellectual attainment.

These awards, which good white people are now offering as limited to Negro competition, undoubtedly have a certain beneficial stimulative effect. Hesitant and shy talent is hereby induced to enter the competitive field which otherwise would be intimidated sloth and inactivity. But to write competitively the best poem or short story, or to perform the best intellectual stunt among Negroes is merely to accept self-imposed segregation.

Negro athletes compete with the world, and often win. Negroes frequently win oratorical and other contests in college among white competitors. Countee Cullen, if I mistake not, won poetic laurels after college-wide competition. What honor or advantage, pray, would it be to him to win five hundred or a thousand dollars as the best Negro poet?

Dr. E. E. Just would damage his world-wide renown in biology to enter a competition for a prize for the best Negro biologist. We fight vehemently against segregation of the body, and yet accept complaisantly segregation of the soul. Fear not they who segregate the body; but, rather, fear them who attempt to segregate the soul.

The depressing circumstances of the Negro make him pitifully inconsistent. Our necessities make us all cowardly illogical. Those who fight residential segregation with bitter defiance in South Carolina and Georgia voluntarily segregate themselves in Rockefeller's apartments in New York and Rosenwald's in Chicago. So, here we are by the necessities of the case, held in the bonds of inconsistency and illogicality. And yet the humorist's mind is unfettered. Recognition is never withheld on the upper levels of excellence. Dunbar is not a Negro poet, except in the descriptive sense, albeit he is a poet who is a Negro. Tanner is not a Negro artist, but simply an artist who happens to be a Negro. The art is in no whit declassified by the racial alignment of the artist. The only way to lift the term "Negro" above reproach is to ennoble and dignify the name.

When we say that Shakespeare was an English dramatist, or Emerson an American scholar, the quality of the art is not inferred from the nationality of the author. So may we hope that in the future when we speak of a Negro newspaper the designation will merely describe the field which it serves, and not its journalistic imperfections. Then Mr. Kelley will not shrink from the descriptive designation of his journal, which will no longer carry with it uncomplimentary connotation.

KINDS OF SEGREGATION

Last week, we did not touch upon another aspect of Prof. Kelly Miller's dissertation, or should we say, sermon, on the word "Negro." He seems to imply that the use of the word Negro as a prefix, for instance to a professor, might connote intellectual "segregation." But we do not see why.

Let us illustrate. Take Americans as such. They are not held in a very high regard in the cultural or artistic realms. Americans have for a long time even acknowledged themselves as inferior in these fields. And yet no American author or artist ever tried to run away from the designation "American." What the better thinking of them have done is to improve the quality of their work and be recognized, and their efforts have now borne fruit.

And similarly we urge the Negroes to be proud of their name, but work hard to improve themselves. Never mind the world, whether it is white, purple or green. Concentrate upon your work, and if it is well done, the world will recognize you in spite of itself.

Do not worry about segregation in any form. When you have developed yourselves completely, maybe you will be glad to hang together, just as Europeans are doing in Africa. They seek segregation, for that is the only way they can maintain their individuality. To seek amalgamation, and that at any cost, is a sign of weakness.

NEW YORK HERALD-TRIBUNE

JUN 16 1931

Negro Americana

A Historical Collection Suggested for Howard University

To the New York Herald Tribune: What "Calvin Coolidge Says" in the Herald Tribune of June 12 concerning the collection of historical documents bearing upon the discovery and settlement of America is of deep significance to American patriotism and scholarship.

These documents are now scattered throughout the libraries of the exploring nations of the Old World. Fortunately, as Mr. Coolidge points out, photographic reproduction greatly facilitates the task of making these records available. Mr. Coolidge wisely suggests that the national government, private universities and charitable foundations might well unite in this great patriotic undertaking.

One feature of this proposed collection makes a special appeal to the American people. The story of pre-American slavery is locked up in these foreign documents. The introduction and development of the American slave trade was but the latter end of the exploitation of the African race; nor can it be fully understood except as part of the general scheme of the enslavement of the African by the European.

The introduction, extension and

suppression of the American slave trade form the most dramatic chapter in our history. Two hundred and forty-six years elapsed between the arrival of the good ship Jesus at Jamestown, Va., and the adoption of the Thirteenth Amendment. We are now too rear the events under survey to make a proper appraisal or to have a proper appreciation of them. The proposed collection would be in the main the work of anticipatory scholarship.

Several generations' time must elapse before the American mind can acquire the detached and disinterested temperament to deal disinterestedly with this great misadventure in human relationship.

In the mean time all essential documents should be carefully collected and safeguarded against the time when they can be used to best advantage for the full information and enlightenment of the nation and of the world.

Some years ago, I suggested that a "Negro Americana" be established at Howard University, the national Negro university located in the capital of the nation and supported in large part by Federal appropriations. Such a collection would, of course, include all available titles, historical, scientific or literary, bearing upon the relation of the African and the European in the Western World. This would necessarily include all works in European libraries bearing upon this relationship. The governing board of the university did not deem it advisable at that time to enter upon so ambitious an enterprise. What "Calvin Coolidge Says" is in har-

mony with that suggestion.

Howard University, by virtue of its location and specialty of interest, is especially adapted as the repository of such a collection. It would be easily available to interested scholars from all parts of the world. The Federal government and the charitable foundations have already united on a twenty-year program to bring this institution on equal footing with the best equipped American institutions of higher learning. The "Negro Americana" might well constitute the special feature which would give it distinction in the great sisterhood of American colleges. KELLY MILLER,

Howard University, Washington, June 12, 1931.

WHY NOT TODAY?

Palmetto Leader

Having just run across a clipping from one of our Columbia dailies under date of March 3, 1918 and discovered that a usage was then in vogue that has since been discontinued we thought to pause long enough to inquire: Why not today? *E-27-31*

The clipping referred to is from the State and pertains to a report of conditions among Negroes during the war. In this report quotations from colored women are used, and those who are quoted are spoken of as Mrs. In this instance there is no mistaking of the racial identity of the women as they are definitely alluded to as Negroes. Whenever a Negro woman is given a title of respect today by our newspapers it is because it is not known that she is a Negro. *Columbia, S.C.*

It is sometimes claimed by white people that they do not know that Negroes resent the withholding of titles of respect, and the common courtesies and decencies that are due any human from another human in a civilized milieu. We always listen to any such claim as that as one coming from an empty source. The hue and cry that has been raised by Negroes for decades must certainly have been heard by that element of people who have to do with the feeling of the pulse of public opinion. We suspect that the use of Mrs. in the clipping spoken of was a sugar coated palliative used as a war measure. Even at that it is not in keeping with a forward program that a healthful practice that was in use in 1918 should not be used in 1931.

It is beyond our power to discern just why our Southern daily newspapers will not bring themselves up to the point of decency as regards Colored women. It doesn't matter to them, apparently, that a woman is married or ever has been, she never is referred to by any title whatever. Even when articles are sent to these papers by Negro correspondents who use the appropriate titles in connection with the womens' names, the articles are invariably edited and the titles of respect and common sense are done away with. If The State could speak of Colored women as Mrs. in 1918 why can't it do so today. Colored men resent seeing their wives sisters and mothers names in white papers without the Mrs. or Miss accompanying then when those titles are given white women. Such a foolish attitude on the part of our press that makes such childish discriminations, can not help but stunt the growth of our general intelligence.

Thomas Jesse Jones Accused of Writing Underhand Letters Against Association

2-7-31

Inferiority Poll at Lincoln University Cited; Learned Fisk "U" Professor Teaches Negro Has No History; Lincoln Falsely Portrayed as pro-Slavery Advocate; Reconstruction Ills Ignorantly Attributed to Colored Politicians

By CARTER G. WOODSON
Director, Association for Study of Negro Life and History

My recent Negro History Week statement with respect to propaganda in the schools has evoked numerous protests and at the same time many expressions of approval.

The enemies of the truth have become militant and have joined the ranks of Thomas Jesse Jones, of Phelps Stokes fame, who has been writing letters in underhand fashion to friends of the Association for the Study of Negro Life and History in the effort to deprive it of financial support. They know that the best way to reach a Negro is through his "bread check."

Since most Negroes are hungry they can thereby be silenced. In this way the opponents of the cause have cut off about \$5,000 of our income for the year, but I doubt that the people who are interested in the scientific method of attack will permit the association to be destroyed altogether.

Inasmuch as few persons realize how far this propaganda has gone, I am directing attention to the evil influence before it is too late. The Negro race would be better off today if it had taken account of these things in 1865. Investigation shows that throughout the country many schools and colleges are now teaching:

What Colleges Teach

1. That Negro music and other contributions to culture in America were copied from the white man, for the Negro has no background worthwhile and is mentally inferior to other races.
2. That slavery was a benevolent institution; the masters were not guilty of concubinage with their Negro women; slaves were not hard worked or cruelly beaten; children were not sold from their parents; and wives and husbands were not separated by the traffic.
3. That the Negroes were freed by interference of meddlers, for as slaves they were satisfied and in freedom have had difficulty in doing for themselves what their "kind" masters did for them gratuitously.
4. That the abolitionists like Garrison and Phillips were emotion-ridden and falsifiers; John Brown was an insane horse thief; and Lincoln, Sumner, and Stevens were sorry politicians.

That the Negroes ruled the South during reconstruction and, because they failed ingloriously, it is inadvisable to extend to them the rights of suffrage and office-holding, and they should be segregated for the preservation of civilization.

Pro-Slavery Authors

It is a natural thing for the post-bellum pro-slavery writers thus to whitewash their ancestors and under-rate the capacity of the Negroes, but they have done more than to make a good case for their forbears. They have brought teachers of other parts to the point of accepting these fallacies and of participating most heartily in the propaganda. The writers of the various reconstruction studies have long had their say in villifying the Negro; and others, like Joseph Hergesheimer, Allen Tate, Robert Warren, Raymond Holden and Claude Bowers of "Tragic Era" fame, are popularizing these fallacies through books, some of which are used in historical instruction in our "accredited universities." Since supposedly educated Negroes have joined with these propagandists however, it is time to call a halt.

Fisk Says Negro Has no History

Investigation has brought to light many of such cases. Not long ago a "learned Negro professor" of Fisk University said in a public speech that the Negro has no history. At Fisk the students have learned from another "highly educated" Negro instructor that the Negroes retained nothing of what they brought from Africa but their temperament.

This theory was given to this instructor in a northern university where the fallacy was worked out behind a roll-top desk and promulgated without scientifically organized data. It ignores altogether the originality shown by Negroes here in wood carving, furniture-making, architecture, folk-lore, music, and religious beliefs; and at the same time it brands the Negro as a mere imitator. This is the way things go in many of our schools, however, for the education of the Negro is fast becoming a process of telling the Negro what somebody else wants him to say or do and watching him do it in automaton fashion.

Slavery Benevolent

Since slavery is being treated by instructors in history as a benevolent institution, then, one will hardly be shocked at the disparaging statements which Negroes themselves make about abolitionists who attacked the institution and about the anti-slavery

statesmen who destroyed it.

A Negro Doctor of Philosophy at Howard University, for example, has developed so far in this sort of education that he makes Abraham Lincoln almost a pro-slavery man because he was not as militant as Garrison and Sumner.

Afraid of Garrison

Garrison himself has suffered at the hands of our educated Negroes, for on the first of January, the one hundredth anniversary of the founding of the Liberator, when every Negro should have participated in doing honor to this man who sacrificed all for the race, we were such in rates that you could hardly get together a corporal's guard in our largest centers of population to do him honor. One Negro educator was afraid to have such exercises on his campus because he might thereby lose an appropriation or be dismissed from his position. How can men of another race have the courage to suffer martyrdom in our behalf when they see that we are such spineless ingrates?

Reconstruction Mis-information

Along with the whites who have helped the Negroes, of course, suffer those black men who had the courage to participate in the reconstruction of the South. Negroes themselves now regard that part of the drama as unfortunate. A Negro lawyer in Georgia recently said to me that the ineptitude and corrupt practices of those Negro reconstructionists account for the bitterness now existing between the races. Such Negro traducers have never been informed by their white instructors in "accredited universities" that the bitterness between the races had already developed in 1865 and 1866 before the Negroes were enfranchised; freedmen were being terrorized and mobbed, and black codes which practically reenslaved them were enacted. The Negroes had to be enfranchised to stop these things.

Real Stealing

Furthermore, the corruption of the South was worked out by and for the benefit of Northern interlopers and Southerners who co-operated with them. The large sums of money appropriated for bridges which nobody ever crossed and for railroads on which nobody ever rode went into the pockets of white men.

In the devastated South, moreover there was not much to be stolen. The real stealing took place in the North and West through the Tweed Ring, the Whiskey Ring, the Credit Mobilier, and the Star Route Frauds.

No Negro Rule after War

Most of the offices in the South, moreover, were held by white men, and it is a mistake of historians to refer to that period as one of Negro rule. Is Illinois under Negro rule

because a few Negroes in that state hold offices and Oscar DePriest represents one of its districts in Congress?

Only two outstanding Negro reconstruction officials had the opportunity for extensive fraud, State Treasurer Cardozo in South Carolina and Dubuclet in the same sort of office in Louisiana; and, although they were both investigated by hostile committees, they found no irregularities which proved corruption. On the contrary, the restored whites who came into office as a result of the undoing of reconstruction, robbed the governments here and there, several State treasurers defaulted, and the one in Mississippi served a term in the penitentiary.

The period of corruption following the reconstruction, however, is purposely passed over by the historians who are now training our Negro professors of history.

Lincoln's Inferiority Poll

Inasmuch as Negro teachers of history are now taking up this propaganda one can hardly be surprised that white instructors in Negro schools promote it more successfully. The effect of it on the Negro students of today in instilling in them a feeling of inferiority is immediate, and evidences of it are not wanting.

For example, when a few years ago Langston Hughes took a poll of the students of Lincoln University on the question as to whether they desired a Negro to serve as a member of the faculty they voted as a majority in the negative.

Not long thereafter - happened to talk to two of these very students who were then instructors in the Storer College summer school, and they boldly defended the position that no Negro in the country is fitted to serve as a professor of Lincoln. This is a rather strong indictment against their alma mater.

If it is a fact that in seventy-six years Lincoln has not been able to produce a graduate that is qualified to serve as a professor there, the only logical thing to do now is to close its doors and display in bright letters over the entrance the word FAILED.

Jim Crow Schools and Cars

In view of these things, then, I am not surprised that an influential preacher in a Northern city recently wrote me for my support in working out the segregation of the races in the public schools. The dissertation of one of our Doctors of Philosophy trained in the North is now being used here and there as an argument for this sort of segregation. Not long ago a politician in West Virginia actually advocated the enactment of a law to provide for a "Jim Crow Car."

What We Are Taught

Such recognition of an inferior status naturally results from what Negroes are taught. If you teach a man for generations that he is an inferior he may finally learn the lesson too well. This program has been planned to reach a definite end. If you can determine what a man shall think, you do not need to worry about what he will do. You do not need to tell him to go around to the back

door. He will do it willingly without the asking. In fact, he will cut a back door in the home of his "superior" to meet his particular need.

PLAN MONUMENT IN CAPITAL FOR BANNEKER

WASHINGTON. A monument sacred to the memory of Benjamin Banneker, mathematician and astronomer of Ellicott Mills, Md., who came here with Alexander Ellicott and surveyed the Capital city, completing the work in two years, is the object of an organization which is being planned here.

During Negro History Week stress will be placed upon the service rendered by Banneker, and will be presented to center interest in the planned Banneker recreation center, between Barry Place and Euclid Street, and Georgia Avenue and Eighth Street.

The work of the survey of the future capital was begun by Major Pierre l'Enfant, who annoyed President Washington by his unreasonable demands. Facing a desperate situation, the executive was apprised of the ability of Banneker, and employed him.

When he came to run the lines of the future capital he was sixty years of age.

At an early age, the astronomer published an almanac which attracted the attention of Thomas Jefferson.

Encouraged by his association with Ellicott, at the age of 61 he completed another almanac which appeared in 1792. This was stated by the publishers to be an accurate epiphany for Pennsylvania, Delaware,

"BE YOURSELF," ADVICE OF ROBESON TO NEGROES

Says American Negro Should Stop Trying to Get Away From His Folk Background.

CHICAGO, Feb. 5.—(ANP)—"Instead of trying to get away from his folk background, the American Negro should find among his own people the basis for development of his own arts," asserted Paul Robeson, internationally acclaimed singer and actor, according to an interview published in the Daily News.

"I have never said it before," he continued, "but to my mind a Negro poet who is doing what Langston Hughes is doing is likely to prove more important than Countee Cullen, who writes beautiful poetry. That is because Hughes is working with traditional Negro materials and making Negro melody the basis of his verse. His efforts have more promise than the work of a poet like Cullen who models his work on English literature and acknowledges John Keats as his master."

"Some members of my race want to forget how to sing spirituals. They prefer not to be reminded of their ancestral folk ways. They don't like such a play as 'The Emperor Jones' and they probably wouldn't have liked my London Othello if they had seen him chased all over the stage by Iago."

"There is no good reason for this. There will not be a great American Negro composer until one appears who will turn back to folk materials, and, indeed, to African rhythms. One of the greatest of Russian composers never went to school, but developed his own music, basing it on the Russian folk music, which proceeded out of a similar psychology to that which created the spirituals."

"And as to our modern American Negro musicians; they are copying the French modern school. But the French moderns are going to Africa for their inspiration."

"Europe, which has attained the apex of cultural development, is now seeking to import vitality for its art and music from primitive sources, principally African."

Mr. Robeson was in Chicago to make a concert appearance at Orchestra Hall, where he sang to a packed house, despite the depression. A few days before his arrival, the claim had been made in one of the

daily papers that there was no other basso in the world superior to him.

He stopped at the Hotel Morrison, one of the largest "white" hotels in the city. After his concert an interracial reception, sponsored by the Cary B. Lewises, was given for him at the Auditorium Hotel.

Mrs. Robeson and the singer's son, Paul, Jr., are in Vienna. It is the intention of Mr. Robeson to have his son educated abroad, and not to permit him to become acquainted with American prejudice until he so chooses.

NOTHING IN NAME SAYS PICKENS CHANGE CONDITION'S

Man In Keokuk, Iowa, Does Not Like Word Negro; Folks, Not Word, Wrong

NEW YORK, Feb. 13, (ANP)—That the Negro by any other name would be just as black in the opinion of other people and that the only way to create respect for the term Negro is to change the condition which causes it to be regarded as a dishonorable name, is the gist of a reply which William Pickens, field secretary for the National Association for the Advancement of Colored People, wrote this week to J. D. Harris of Keokuk, Iowa, who had written to the Association protesting against the use of the term.

In his letter, Mr. Harris wrote: "May I call your attention to the word Negro? I note in your letters you use the word Negroes instead of Colored People."

"It seems to me it is inconsistent to use the word Negro when you are working for the advancement of colored people."

"I have traced the word negro honor, any word whatsoever that back to its origin. I find the word designates them, would be held in negro is not a proper name and honor."

should not be used so. The word "You, like many others, seem to negro denotes inferiority mentally have an idea that by changing a and morally. word you will change a fact or

"The word negro is degrading, a condition or human history. That and humiliating to every colored is your mistake. You must change person who wants to advance. the facts and the conditions and

"The word negro agitates prejudice the word will not matter." dice and strife. The word negro Although the Pickens' response excites the animal passion in man is characterized by his usual sanity, it is not amiss to record that

"Then under such conditions there is a large number of per-colored people should denounce the sons who feel as Mr. Harris does. word negro and use Colored People. About fifteen years ago, one news-

"The words colored people de-paper publisher, seeking a way to note people of color and the col-avoid the use of Negro, employed ored people have never been de-the term "Race"; thus, Race man, graded by the word colored.

"Consult the encyclopedia and dictionary. If interested, please state your attitude toward the word negro."

Mr. Pickens replied: "The word negro is a perfectly honorable word, just as honorable a word as there is in all the dictionaries of all the languages. It has no moral or intellectual or other necessary significance, in its origin. In its origin it simply meant black and was originally an adjective."

"However, the contempt, hatred their origins. Like the rest of us, some of them become better than their original and some worse. Some fall into bad company and some gain by association."

"However, the contempt, hatred and meanness of which you speak, are not aimed at the word, but at the people designated by the word. Therefore, it would not make any difference by what word you designated those people, the same contempt and hatred would be connotated by that word. If the black slaves of America had been called "colored people" instead of Negroes, colored people would bear all the significance which you say the word "Negro" bears. In short you cannot change a condition by changing a word; but you will change the significance of the word by changing the condition. When colored people are held in dishonor the word negro or any other word that designates them would be held in dishonor. When people of colored blood and colored skin are held in

Philadelphia, Pa., Feb. 11 (CNS)—The Negro accepts his status in America as an inferior racial group, Frank Crosswaith, journalist declared here last Sunday.

Crosswaith spoke at a symposium in the Labor Lyceum, 810 Kew-Forest St. "The average Negro will tell you, very militantly, that he is the equal of any white man," said Crosswaith, "but his actions and attitudes do not substantiate this expression."

"The very success of Negro business institutions that manufacture hair straightening preparations and skin bleaches is indicative of the desire of the Negro to obscure his racial identity as much as possible."

"The Negro is on the defensive in this civilization because he doesn't realize that he has a most creditable historic background."

"Alice Dunbar Nelson of the American Interracial Peace Committee, attacked segregated school systems throughout the country as the greatest deterrent of interracial good will."

Those Yankee Meddlers.

If the time ever comes when the Negro race loses its sense of humor, the hope for its future and the pride in its past will have been betrayed. 7-1-31

There comes a message that certain Negroes, living, of all places in the world, in Virginia, are seeking to take legal steps to drive Amos 'n' Andy from the air on the theory that this presentation holds the Negro up to ridicule and contempt.

On general grounds it may be that the processes of the court, the national guard and the posse comitatus should be invoked to give surcease from this particular feature. Good or bad, there are those who foam at the mouth about it as well as those who go without dinner to listen in on it. We are not discussing the concrete Amos 'n' Andy but the principle that apparently lies behind this protest.

It is always a sign of weakness when an individual or a race is too thin-skinned to see its ordinary characteristics, even its foibles, if you please, dealt with in a humorous vein. Every one with a spark of intelligence knows that the stage Irishman, for example, is not representative of the great people who gave the world Goldsmith and Grattan, Tom Moore and Wellington. We know, on the contrary, that there is no people in the world among whom can be found greater genius and greater refinement. And yet from time to time professional Irishmen have seen fit to make violent protests against the Irishman of the comic stage.

We might extend illustrations to include every race of people whose salient features have been humorously exaggerated according to that recognized law of legitimate caricature which takes hold of the typical curve or mannerism and makes much of it. The man or woman who does not understand that this is wholesome and innocent humor would be hopeless in any circumstances and neither court injunctions nor the armed forces of the state could make them otherwise.

There is small likelihood that one would find an Uncle Remus today if he searched the South over, but the spontaneous feeling is one of regret that he has in fact passed away. Fortunately we can still find among our colored friends that bubbling joy of life, the eternal hopefulness that rises superior to disaster and, above all things, the redeeming sense of humor which is warp and woof of the Negro character. To represent him with some legitimate exaggeration of his language and his mannerisms is not to hold him up to ridicule and contempt. A cloud of witnesses can testify that characters of the general type of Amos 'n' Andy serve to endear the Negro to his white friends.

No true born Southern Negro ever thought many other cases, is in very truth placing "ridicule and contempt."

"TIME" BEHIND TIME

THE PITTSBURGH COURIER has decided to discontinue carrying certain kinds of advertising, such as fortune telling, "get-rich-quick" schemes, lucky stones and similar schemes calculated to deceive the public. We announced our determination publicly. "Time," our up-and-going weekly magazine, thought our action worthy of mention. We are grateful for the comment given us; but "Time" is behind time.

"Time" gave the impression that such obnoxious advertising matter appeared only in the Negro press, and in this particular "Time" is in error. Among the four ads listed by "Time" as catering to "the powers of darkness," one of them, "Mystic Brahma Lodestones," appears in last Saturday's issue of the "New York Evening Graphic" magazine section, page 15, and reads in part as follows:

"Always have luck. Unlucky in money games, love or business? You should carry a pair of genuine Mystic Brahma, red, live, highly magnetic lodestones. Rare, amazing, compelling, attractive, these live lodestones are carried by occult, oriental people as a powerful lucky charm—one to prevent bad luck, evil and misfortune, and the other to attract much good luck, love, happiness and prosperity."

"Graphic" is known to be one of Bernarr McFadden's publications. Mr. McFadden's publications have listed also "Liberty," "True Story," "Dream World," "True Romance" and other publications. The slogan of the "Graphic," as printed under its masthead, is "Nothing But the Truth," and its circulation is said to be 280,000 per day. Surely "Time" overlooked "Graphic" when it concluded that only these mystic and lucky stone advertisements are carried in the Negro press.

But "Graphic" is not the only paper in New York City which caters to "Luck." Just last Thursday the "Daily News," which boasts of the largest circulation in America, announced in a full page ad on page 14 the following:

"Were you born under a lucky star? * * * Some folks believe in astrology and some do not. Whether you believe or whether you scoff, a little star-gazing on your own account may be profitable. * * *"

Thus opened a lucky star "reading" by Doris Blake, who, in forming her conclusions, will be governed by the position of the stars at the date of your birth and by expressed impressions and other information you may submit.

But for fear "Time" may think us super-sensitive, let us proceed: Listed among the four ads catering to the "powers of darkness" by "Time" was "The great Seven to One Dream Book." It is probably true that dreams have been recently more widely exploited through the Negro press than through white newspapers, but a little study of the product put out by the Negro dream book advertisers will convince us that they are following closely the lines laid down by white publications. According to Harewood Carrington, a Ph.D., in a booklet en-

titled "Your Dreams and How to Study Them," published by Dood, Mead & Co., one of the most dignified white publishing houses in New York City in 1920, dreams are in reality more or less consistent and that a logical undercurrent may be found running through them if they are analyzed and carefully examined. This is the philosophy of Dr. Carrington, a Ph.D., and he does not claim to be colored. The celebrated Dr. Freud, also white and hails from Vienna, has worked out what he calls an elaborate system of dream interpretation based on his exploration of the subconscious mind. Those who may be interested may consult the great doctor by reading his work on "Dreams." This white doctor of philosophy or of dreams traces most dreams to early childhood impressions and believes that they express suppressed wishes which have slumbered in the subconscious mind of the dreamer and are "externalized" in this form. We mention these eminent white authorities in order to bring "Time" down to date on the question of ignorance, superstition and whatnot which our good friend "Time" was pleased to trace back through generations not far removed from our African fetishes. Is there any wonder that Negroes, aping these white philosophers and authors, should feel called upon to exploit their superstitious brothers and sisters to the tune of a few thousand shekels? Certainly they have had sufficient encouragement from the white people who are the accepted authors on dreams, lodestones and luck. Is it any wonder that the Negro newspapers in search of revenue should follow the lead of McFadden and his long list of accepted publications, to say nothing of the "Daily News," which boasts of a more royal ancestry than the McFadden group?

We are grateful that "Time" saw fit to give us complimentary mention for having declared against a class of advertisement which appeals chiefly to superstition and ignorance, but in order that "Time" may be brought right up to the minute on the question of dreams, lodestones and mystics, we volunteer the foregoing information.

There are few Negroes in this country who are practicing much of anything which they did not get by immediate contact with their Nordic brothers—dreams, lodestones, numbers, and even African golf included.

MILLER AND LYLES BOOKED BY COLUMBIA TO COUNTER "AMOS 'N' ANDY" ON NATIONAL CHAIN

NEW YORK, July 17. — Columbia Broadcasting system, which has long sought to get an attraction to counter National Broadcasting's "Amos 'n' Andy" programs at 10 o'clock nightly, has at last found a solution to the problem.

They have signed the originators of the gags Amos 'n' Andy send over the air for a two-year contract, who are none other than Miller and Lyles. The famous pair, who five years ago were linked with Sissle at Blake in one of the greatest shows ever produced by the Race, "Shuffle Along," will start their two-year contract on July 22 with Nat Brunell's orchestra.

Though official confirmation has not yet come from Columbia's inner offices, it is rumored that the pair will be placed on the air at the same time National Broadcasting's white Race mimickers are on.

A year ago Miller and Lyles sued the two white comedians, Amos 'n' Andy, for stealing their stuff. However, nothing was done about the affair.

Columbia asserts, however, that Miller and Lyles will do a completely different act than Amos 'n' Andy, who lately have been drawing fire from several sources.

So strong had the Amos 'n' Andy program become that no other advertiser would take a program on Columbia which conflicted with the

white comedians for fear of no results. It was just understood that everybody would be tuned to hear the doings of this pair of Race imitators. Officials in the Columbia camp are enthusiastic over the booking of Miller and Lyles, whom they believe will spell the doom of Amos 'n' Andy's complete control of the nightly period from 10 to 10:15.

Miller and Lyles, who just went back together as a comedy team, had been slated by gossipers to go back with Sissle and Blake, both of whom are now conducting orchestras for a revival of "Shuffle Along," and later, "Chocolate Dandies." Sissle is now in France with his orchestra at Les Ambassadeurs cafe for the third season, while Blake is playing theatrical dates in the East with his band.

No definite indications of the proposed rejuvenation of the Race hits of five years ago have been made. Meantime, Miller and Lyles are rehearsing for their radio debut on July 22. The pair are not "mike conscious," as they have been broadcasting over local New York stations for the past year.

DEPRIEST OKEYS BAN ON THE WORD NEGRO

JEANNETTE, Pa. — Congressman Oscar DePriest gave his approval to a resolution against the use of the word "Negro" to designate members of the colored race and urged the adoption of a resolution offered by G. M. Johnson at a meeting of the Colored American Day celebration at which he was the chief speaker.

The resolution, which was passed unanimously, urged the adoption of the constitutional title of "Colored Americans" as authorized by the Fourteenth Amendment to the Constitution, instead of the word "Negro."

3,000 Hear Congressman

More than 3,000 people were present at the celebration. Reciting his own struggles for leadership, Congressman DePriest urged his hearers to organize and co-operate for united efforts. "You people can't get an place by acting as individuals. You must fight for everything you get because people aren't going to give you anything."

More than nine thousand colored and one thousand whites have signed the petition in favor of the resolution to ban the word "Negro" as designation of colored people, according to Mr. Johnson, and the movement has resulted in several papers changing their policy along this line, he said.

The resolution follows:

- 1—Whereas—the Colored Citizens of the United States of America, have increased from a population of approximately 1,000,000 people to more than 15,000,000 citizens during the period from 1868 to 1930 — or over 300 per cent in 63 years.
- 2—Whereas—the Colored Citizens have advanced from a practically penniless people to a race worth more than \$1,500,000,000 in 63 years.

3-Whereas—the adoption of the Fourteenth Amendment to the Constitution of the United States of America, did unconditionally make “All persons born or Naturalized in the United States and subject to the jurisdiction thereof, Citizens of the United States and of the State wherein they reside.”

4-Whereas—the Colored Citizens have proven their respect and loyalty to our American Flag and to our Country by creditable participation in two Great Wars during the past 63 years. Furthermore, they have proven themselves to be worthy citizens by their excellent record established both in Civil life and in the Military Service.

The Colored Race has kept itself free from Insurrectory and Treasonable charges against our flag and our country.

5-Whereas—in the brief period of 63 years they have advanced in education from 95 per cent illiterate to a race of people 95 per cent of whom can read and write.

6-Whereas—through the Evolutionary intermingling of bloods, the color of the race and its general aspect has so much changed that they can no longer be correctly termed a black race. Neither can the American Colored Citizens any longer be correctly define as “Negroes.”

7-Therefore—be it resolved that all people henceforth refrain from the use of the word “Negro” and its numerous kindred references, in all Literature Periodicals, Newspapers, Histories, Radios, and Publications of whatsoever nature, and the “Constitutional National Title of Americans” be adopted.

8-Be it further resolved that when it is necessary to make race distinction the title of “Colored Americans” be used.

“Darkey” Protest Changes Mind of Ardmore, Pa., Editor

NEW YORK—Protest by A. W. Shorter, secretary of the Bryn Mawr, (Pa.) branch of the N.A.A.C.P., to the editor of the Main Line Daily Times, Ardmore, Pa., who is a Southern man, against the use of the word “darkey,” has brought most effective results.

The editor, in a striking editorial, promises never again to use the objectionable term and declares, of Mr. Shorter's protest, that “a more valuable illumination of racial affairs we have never received.”

The editorial is so striking an example of the value of protest and of fair-mindedness of the editor that the N.A.A.C.P. reproduces it in full:

PRINTING THE WORD “DARKEY” FOR THE LAST TIME IN THIS NEWSPAPER

Yesterday there came to the office of “The Times” a colored man who had all that was necessary of dignity and good breeding. He asked for an interview alone with an editor in authority. When this was obtained, he stated his case.

“We Negroes,” he said, “like your newspaper. We like especially its sporting news. But we do not like to be described as ‘darkies.’ You have, several times, lately, described colored baseball teams as ‘darkies.’”

The editor to whom he talked was immediately interested. He was a man born in the South, had been attended in childhood by a Negro “mammy,” and had associated all his life with colored people, many of whom he esteemed as friends.

Conversation:

Editor—You surprise me. With the greatest friendship for your people, I have always referred to them as darkies rather than as Negroes.

Visitor—You perhaps thought that we

regarded the word Negro as degrading, and tried to be kind. But you were wrong. We are Negroes, and not ashamed of our color.

Editor—But what is the objection to the word “darkey?”

Visitor—I might ask, sir, if you would care to be called “whitey?”

Editor—Your point is excellent. But what is the right of it, according to your point of view? I lived among your people for many years, and yours is the only frank statement I have ever had. What name do you prefer for your people?

Visitor—Many of our own people are to blame for not making protest. We have been called, and our own people have called us, “darkies,” “coons,” “mokes,” “niggers,” and all sorts of humorous and descriptive names. I think we have a right, as a generally industrious and useful people, to be given a better respect.

Editor—But what shall we call you

Visitor—Call us Negroes, or call us colored people, when it is necessary to differentiate, as it often is. We have sufficient pride of race to be content with either designation. But do not, if you please, call us anything ridiculous, for it is our endeavor to be useful citizens, and not ridiculous.

From this, “The Times” has learned a useful lesson. It shall be its endeavor not to so offend again. There are many kinds of people in America, but a more valuable illumination of racial affairs we have never received than this one.

RACE PRIDE FOR A FEW

Year in and year out we hear orators and the “leaders” harping on that much used phrase, “race pride.” We are told day in and day out that we must have race pride and stick by this leader or that leader for the sake of race pride.” We are advised that we cannot permit this institution to fail because of race pride. We are exhorted to give support to this individual or that individual because we must keep our race pride. In almost every instance we have responded in some sort of fashion and rallied almost to a man on theory that race pride demanded it.

While the rank and file of us have been giving our best to these leaders on the policy of race pride these leaders with very few exceptions have failed to remember us and have some race pride themselves and for us after they have gotten what they want themselves. These leaders in state, church, business and political activities are elevated to the high places on our shoulders and by virtue of our support on the theory of “pride in race” and then shut the door in our faces and forget all about race pride. When they have obtained the goal these praters on race pride then buy from the other man, ride by us in fine cars, convert everything to their own use, and stay in the spot light still singing their song of “race pride.” The time has come when we have got to teach these race pride orators that they too must show some race pride and it goes for them as well as for those who make them possible. If we elevate them on the theory of race pride and they lose their race pride when they are so elevated, then we must learn enough race pride to tear them down when they fail to practice what they preached. Let's begin now.

THE NEGRO WOMAN

That Negro Women in America ask not charity but equal opportunity with all others for education and careers, was the substance of an address delivered by Mrs. Charlotte Hawkins Brown before the National Association For The Advancement of Colored People in connection with its 22nd annual conference at Pittsburg.

Mrs. Brown is head of the Palmer Memorial Institute in Sedalia, North Carolina.

In the course of her talk the Memorial Institute head said with much logic that if the colored woman is ever to come into her own, she must have “an equal chance for self expression with the white woman.”

Equally true and quite timely is the observation as expressed in her speech that the colored woman has merited and therefore must obtain “respect for her judgment and intelligence.”

Responding to a question put some years ago to a representative of the Negro Women's group at an inter-racial meeting in Memphis, as to what the Negro woman really wanted Mrs. Brown seized upon the precious opportunity to give the following answer: “Ac-

cording to her opportunity and training” the Negro woman wants everything that the white woman wants.”

The old practice of southern newspapers in denying the colored woman the proper title of Miss and Mrs. was very properly condemned by the speaker in all of which Mrs. Brown was indisputably right.

To all fair minded Americans black and white, the colored woman is fitting extraordinarily well in the scheme of things.. Her contributions in the fields of literature, science, education, art and business are such that it can truthfully be said of her that she is now the back bone of the group. As a citizen, she is measuring up fully to expectation.

The colored woman is fired with ambitions and aspirations as brilliant and as noble as those being cherished in the hearts of her white sisters. She is entitled to the full recognition which she seeks.

Thirteen Most Interesting Negroes In United States

Selection Of Talented Aframericans Radical Essavist Makes Challenging The Author Compiles An Interesting And Thought-Provoking List

By EUGENE GORDON

The proportion of gifted colored men and women to the whole Aframerican population persists, I believe, at about the same ratio as the gifted whites to whole Caucasian population. Simply holding that theory, however, does not help one very much to pick out the most gifted from a colored population of from 15 to 20 millions.

Before selections can be made the Aframerican population will have to be divided into classes or categories. That task having been accomplished, the selector will have to designate in each category or class, the person or persons who he thinks are the most gifted. These lists will have to be reduced further through eliminating this one for that reason that there is no way to compare dissimilars. We cannot compare a poet with an engineer, because as poet and engineer they have no parallelism—unless the engineer chances also to write poetry. In that case they are compared as poets and not as engineer and poet.

From the point of view of class division, let us see into how many categories all Aframerican can be brought. Of course there will be sub-classes and sub-sub-classes, if we carry the division to its logical, detailed end. I think that if we list all Aframerica under the heads of Business, Professions, Art, Science, Education, Politics and Miscellaneous we shall take in everybody. If we list Writers under Art, thus creating the first sub-class, we shall of necessity have to create sub-sub-classes, under the heads of Novelists, Poets, Newspapermen, Essayists, Historians, Playwrights, Publicists, and so on.

In writing this paper I have kept that rule in mind; nevertheless, I have avoided sub-classes as far as practicable. Comprehending my scheme, the reader will realize that I believe the critic does Sambo Slewfoot no good when he announces, ex-cathedra, that Samuel is the greatest Negro artist in America. Unless he answer the question, "Greatest Negro Artist in which

of business concern operating as internal organization and president of bank; 14. SADIE WARREN, manager of a newspaper; 15. R. R. WRIGHT, Sr., head of bank.

In the category of Professions the following persons seem to me to be the most conspicuous: 1. RAYMOND PACE ALEXANDER, lawyer; 2. SADIE T. M. ALEXANDER, lawyer; 3. S. JOE BROWN, lawyer; 4. HARRY J. CAPE HART, lawyer; 5. AUSTIN M. CURTIS, physician and surgeon; 6. ULYSSES G. DALLEY, physician and surgeon; 7. ROSCOE C. GILES, physician and surgeon; 8. CHARLES H. HOUSTON, lawyer; 9. WILLIAM H. LEWIS, lawyer; 10. JULIAN D. RAINEY, lawyer; 11. CONRAD U. VINCENT, physician; 12. LOUIS T. WRIGHT, physician and surgeon.

The following rank highest under the category of Art: 1. WILLIAM STANLEY BRAITHWAITE, poet and anthologist; 2. HENRY T. BURLEIGH, composer and singer; 3. MELVILLE CHARLTON, organist; 4. CHARLES W. CHESTNUTT, novelist; 5. COUNTEE CULLEN, poet; 6. NA-THANIEL DETT, composer; 7. AARON DOUGLAS, painter and illustrator; 8. W. E. B. DuBOIS, novelist; 9. AR-THUR HUFF FAUSET, short story writer; 10. JESSIE FAUSET, novelist and poet.

11. RUDOLPH FISHER, short story writer and novelist; 12. GEORGE GARNER, singer; 13. WILLIAM C. HANDY, musician and composer; 14. HELEN HAGAN, pianist; 15. HAZEL HARRISON, pianist; 16. RICHARD B. HARRISON, actor; 17. ROLAND HAYES, singer; 18. LANGSTON HUGHES, poet and novelist; 19. EVA JESSYE, composer and arranger; 20. HALL JOHNSON, composer and arranger;

21. JAMES WELDON JOHNSON, poet and composer; 22. CLARENCE E. MUSE, actor; 23. JOHN F. MATHEUS, short story writer; 24. EDWARD H. MARGETSON, composer; 25. ABBIE MITCHELL, singer; 26. WILLIS RICH-ARDSON, playwright; 27. JUSTIN SANDRIDGE, pianist; 28. AUGUSTA SAVAGE, sculptor; 29. GEORGE S. SCHUYLER, novelist; 30. RICHARD REID, portrait painter.

31. PAUL ROBESON, actor and singer; 32. WILLIAM G. STILL, composer and arranger; 33. GERTRUDE SCHALK, short story writer; 34. HEN-RY O. TANNER, painter; 35. WILL HENRY VODERY, arranger and com-poser; 36. META WARRICK FULLER, sculptor; 37. DOROTHY WEST, short story writer; 38. CLARENCE CAMERON WHITE, composer and violinist; 39. HALE WOODRUFF, painter; 40. AL-BERT SMITH, etcher and painter.

The most outstanding Aframerican scientists seem to me to be: 1. GEORGE W. CARVER, agricultural chemist; 2. SOLOMON C. FULLER, neurologist and psychiatrist; 3. WIL-

that is, an idea that originated with the person. It is likewise improbable that the idea, whatever it is, is essential to the welfare of society. Certainly it is not easy to say whether a man's initiative in advancing his idea is perfect, for the reason that salesmanship depends altogether upon the salesman. The success attained is more easily measured, and it is therefore likely that more than one person may receive 25 per cent for success in advancing their ideas.

Messrs. Bousfield, Pace, Spaulding, and other gentlemen of the insurance business cannot meet my test at all under the heads of "Originality of Idea" and "Value of the Idea to Society." Neither can the bankers; nor the manufacturers of hair goods and beautifiers. There is no originality in the idea of insurance, nor has that branch of Negro business been of incalculable worth to the masses of Negroes. Most of the other business are parasitical in their nature, therefore unnecessary, except as furnishing a means of livelihood to the owners.

Men like Clarence B. Curley and James A. Jackson are valuable to such businesses as there are; however, since little of the business they purport to sustain through their expert advice is worth sustaining—its value being estimated in relation to its benefit to society—these gentlemen fall low in the scale I devised to measure them by.

It seems to me that the one man in that group who comes nearest to 25 per cent in each of the four standards is Albon L. Holsey. His idea was more or less original. It was and is of real value to society (and society is both Caucasian and Negro, in this country). He displayed admirable initiative in advancing his idea. He was successful. Mr. Holsey, then, is selected as the Most Gifted Aframerican in the Field of Business.

I cannot bring myself to see that lawyers contribute anything of value to society. Throttling my natural dislike of the tribe which feeds and grows fat on litigation, I have tried to be just to the gentlemen of the bar. But I see them all simply as a body of men who exist for the benefit of nobody but themselves.

Our system of government is a particularly generous host to parasitic growths, the legal profession being not the least of them. We are, I think, victims of a system which glorifies legislation, all to the disadvantage of the masses who, knowing no law, constantly find themselves in its toils and perpetually yield their blood to the leeches who fatten upon them. So the lawyers are passed by while we scrutinize the medical men.

Some of these physicians and surgeons have done splendid work: Aus-tin M. Curtis, for instance; and Ulysses G. Dalley. But there is no doubt I think about who is the most gifted, the most progressive, the most useful of them all. I designate Dr. Louis T. Wright, originator of the intradematol method of vaccination against small-pox; formerly captain in the medical corps, A. E. F.; member of the general staff of the Department of Health, New York City; sometime physician in charge of the femal medical out-patient department of the Harlem Hos-pital; contributor of learned articles to medical journals; police surgeon.

But such a discovery is not likely. It is improbable that there is among these persons named one original idea:

IV

There is little originality among the artists. New ideas are so scarce that when one does appear it stands out like a birch in a forest of evergreens. William Stanley Braithwaite brought an original idea to poetry more than twenty years ago when he introduced his anthology of magazine verse into the pages of the Boston Transcript.

To that extent Mr. Braithwaite meets the test. But his idea, although of value to many second-, third-, and lesser-rate poets (who are themselves of little value to anybody), was not of great moment to society. It is true that he contributed a great deal to Boston culture in the early days of the present century, but the percentage of Bostonians who benefitted was so small that the good he did was negligible. We regretfully pass him by.

So also do we pass by Chestnut, Burleigh, Dett, DuBois, the "Lawd" Harrison, Henry O. Tanner, and the rest of them, except Aaron Douglas, Roland Hayes, Paul Robeson and George S. Schuyler.

I am convinced that every one of forty artists I mentioned is exceptionally talented in his class. I believe that many of them, especially among the younger persons, are going to be heard from persistently and loudly before, long; Rudolph Fisher, Arthur Huff Fauset, Gertrude Schalk, and Dorothy West. But they all seem to lack some of the elements which have distinguished the four men I have named.

Langston Hughes, with his "blues" poetry, not only gave art a new idea but he allied himself definitely and unashamedly with the masses of workers, the men and women who needed just such an interpreter. He has not permitted himself to be turned aside from this purpose, and he has shown that even a poet may be successful.

Aaron Douglas started in the school founded by Winold Reiss, but he has surpassed his teacher and has developed a technique that is freshly original. He too has shown his kinship with the common people; any of his drawings will testify to that fact. He has been in great demand recently in various parts of the country and wherever he has left his work he has been followed by expressions of awed praise. He is unique among American painters.

Roland Hayes was the pioneer among successful Aframerican concert singers. He was successful because, recognizing that he had great talent, he used his intelligence in putting his talent to work. He was not content to be simply a renowned Negro singer. Thus he is today a renowned American singer. It would be more nearly correct to call him a renowned international singer.

A similar statement may be made with respect to Paul Robeson, but will need amplification. For Robeson is greater than Hayes, being more versatile yet being, at the same time a mature artist in each of his roles.

George S. Schuyler with his first novel stepped to the head of all Aframerican novelists of this generation, so far as originality of idea was concerned. He is apparently the most gifted of any that has appeared within the past half-dozen years.

Solomon C. Fuller, the noted neurologist and psychiatrist; William C. Hinton, whose discoveries have revolutionized some phases of the medical professions; William C. Haynes, the chemist who is head of the Union Pa-

cific Railroad laboratory at Omaha, Nebraska, and whose specialty is food storage during transportation; Harry Keeland, who spent some years in the E. R. Squibbs and Sons research laboratory heading a group delving into colloids, who has contributed articles on chemistry to learned journals, and who is now doing research for the Hazen-Brown Company, of Brockton—these men are high in the ranks of American scientist.

However, because their work is somewhat less important for the moment than the bio-chemical researches and discoveries of Ernest E. Just, the valuable work in radio-activity of Dr. Elmer S. Imes, and the amazing discoveries of George W. Carver in the field of agriculture, I shall have to pass up Messrs. Haynes, Hinton, Fuller and Keeland, and name Carver, Imes, and Just. These men are undoubtedly among the most gifted scientists in America. Their worlds know neither racial nor national boundaries.

In the field of Education I choose Henry A. Hunt as the person who has made the most original and most valuable contribution in recent years.

I quote from a statement of the Harmon awards committee, by whom he was awarded a medal recently for developing a training center for Negro youth at Fort Valley, Georgia: "During the 26 years he has been in Fort Valley he has built the school from one of 145 pupils to one of 700 pupils. His plant includes twelve modern brick buildings and he employs 45 teachers. Instruction is given through two years of college and the school is a center for farm demonstration, health work and the preservation of racial culture for a whole district."

Certainly that is a great deal more than is done by a man who simply goes in to fill the chair that someone else has left. No special talent is required in a man to head Howard University, or any other of the Negro institutions. Most of these schools are well organized and would run along by the force of their own momentum. White charity sustains them, so all that the president has to do is please the Yankee masters who hold the purse-strings, sit in on an occasional interracial meeting, make a periodical swing around the country to advise Negroes how to behave to win and hold the respect of "our good white friends," and draw a comfortable salary.

I respect women like Nannie Burroughs, Charlotte Hawkins Brown, and Mary McLeod Bethune, for most of them founded the schools that they head. We may sometimes question the value of these institutions of so-called learning, but we may not question the high purpose of those who work and sacrifice for them.

The politicians are inconsequential. Under the head of Miscellaneous I designate two, DuBois, the sociologist, and Woodson, the historian.

I think that the most brilliant and most scholarly one among the younger of these twenty-five men is a youth of 20, named William Edward Harrison, who is a junior in Harvard College. He was

graduated with highest honors from the Boston Latin School and gained an honor average in his Harvard entrance examination. He has won scholarships regularly since 1928. In his freshman year he began contributing to the Harvard Advocate, the undergraduate literary periodical, and has continued since. His latest essay, entitled "Nor-

tutor in history and literature at Harvard College, Mr. Sweezy saying among other things that "Harrison has a grasp of his subject, a background of extensive reading and a maturity of literary style which place him in a class by himself among the contributors to the present number of the Advocate." Mr. Sweezy adds:

"He is a thoroughgoing, though far from a blind, disciple of Professor Babbitt. He has in fact done more than accept the Humanist creed; he has taken the trouble to find out what the Humanists are talking about—and has equipped himself to speak with them. And, as I have already indicated his present contribution gains added

MAKES HEADWAY



Rev. Leroy C. Huff was the subject of a recent feature article in the Journal and Guide. This Charlotte, N. C., minister was a one-time All-American football star at Livingstone College and is now pastor of First Baptist Church, Charlotte, one of the leading churches in that city.

consideration from the case and maturity of the style in which it is composed."

But that is not all. One of the high priests of Humanism, Professor Norman Foerster, says in a personal letter to this nodescript-looking black boy: "Needless to say, I have read your article with interest and approval. . . . The quality of your thought and style makes me curious about your plans. If you are going on into literary or academic work, I hope you will keep me informed of your activities."

Harrison will not have to keep anybody informed of his activities. I wager anybody that in less than five years William E. Harrison, now one of the most brilliant students that Harvard College has ever had, will be known in American letters by everyone who makes any pretense of being cultured. The only thing that stands in the way of his inclusion among the Most Gifted is his immaturity and (thus far)

the narrow scope of his intellectual pursuits.

My list of the Thirteen Most Gifted Negroes in the United States reads as follows: 1. Albon L. Holsey, business organizer; 2. Louis T. Wright, physician and surgeon; 3. Langston Hughes, novelist and poet; 4. Aaron Douglas, painter and illustrator; 5. Roland Hayes, singer; 6. Paul Robeson, singer and actor; 7. George S. Schuyler, novelist; 8. George W. Carver, scientist; 9. Ernest E. Just, bio-chemist; 10. Elmer S. Imes, physicist; 11. Henry A. Hunt, educator; 12. W. E. B. DuBois, editor and sociologist; 13. Carter G. Woodson, historian.

"UNEDUCATED NIGGER"

An editorial in The State last week quoted from an editorial written by that intrepid columnist Robert Quillen in The Fountain Inn Tribune. The Tribune editorial was a rebuke to white farmers who spend much of their time lamenting the present era of depression. He used as an example of what might be done, a Negro farmer of Greenville County, who by the use of thrift and common sense has been successful in weathering the storms of hard times, and shows evidence of prosperity while all around him things are in a deplorable condition.

The Negro's fine home with modern improvements, his up-to-date farming machinery, his Cadillac car, his diversified farming interests are all pointed to as examples worth emulating. The article concludes, without quotation marks according to The State's quotation, that if an uneducated Nigger can do this it seems as if any body ought to be able to do likewise.

Knowing something of Mr. Quillen, we prefer to believe that the term "uneducated Nigger" was used ironically, and that quotation marks were intended, if not used. Surely one as wise as Robert Quillen would not make the mistake of saying that a farmer who makes the kind of living that his Greenville County example is making is an uneducated farmer. It may be that he has had no course in agriculture, but according to Mr. Quillen's observations, it might be well to have him establish a school that the white farmers of Greenville County might get some of the same kind of education (or uneducation) that he has.

The 13 Most Significant Happenings During 1930

By P. L. PRATTIS
(For the Associated Negro Press.)

Develops Negro Calendar

LOUISVILLE, Ky. — (ANP) — The largest and most enthusiastic study group in the summer school at Simmons University was the class in Negro history taught by Mr. George W. Jackson. The interest was kept at a high level from beginning to end, and the fifty-five members of the class became absorbed in the fullness and richness of the subject. An abundance of material, reference and voluntary, was used. That the class developed a real appreciation of the subject was evidenced throughout the six weeks and took concrete form on the last day when the class showered upon the teacher words of praise and presented him with a beautiful fountain pen. Miss Georgia Nugent represented the class in making the presentation speech. The class in state and city government also joined in making the gift.

The class did several worthwhile things, but perhaps it is proudest of the idea presented by Miss Atholene Peyton and worked out by a committee of five appointed by the teacher — a Negro calendar, which will be published (in installments) in the Louisville News.

WHITE COLLEGE WOMEN LEARN NEGRO HISTORY

Journal and
Historians Scored For
Suppression Of
Many Facts

NEW YORK, N. Y. — (ANP) — In a recent address before the girls of Hunter College, the largest woman's college in the world, William Pickens, field secretary for the National Advancement for the Advancement of Colored People, had the following to say about the Negro in American history:

"Such is human nature that a dominant race in any country will know less about the smaller or dominated race than the smaller race knows about the larger and dominant one. Even a dominant minority, as in South Africa, will know less about the dominated and suppressed majority than the suppressed people know about those who suppress them."

"Strange to say, those who control through power do not find it necessary

to understand those whom they control; but those who are under control find it very necessary to understand their controllers. In human society, therefore, the weak are always likely to better understand the strong than the strong the weak."

"This is simple to explain. For example, in the United States all history is written from the standpoint and viewpoint of the dominant race. History is conceived of in terms of the life, the ambitions and the desires of the dominant race. Although Negroes and whites have been in the original territories of the United States as permanent settlers for practically the same length of time, over 300 years, the whole record of our school histories concerns itself merely with the life and deeds of the white group, and mentions the Negro group only under the necessity of explaining certain episodes in the white group: as in anti-slavery agitation, sectional legislation, civil war involving the slavery question, suffrage and citizenship amendments to the constitution, etc."

Untaught History

As a consequence the white children of the land are never helped in school to conceive of the Negro as an organic part of American history and American life; they do not even know that there were Negro patriots in the War of Revolution; that there were many thousands of Negro soldiers in the armies of George Washington; that the Negro voted in at least five of the states when the constitution of the United States was being adopted.

"They hear of barefoot soldiers at Valley Forge and never hear that some of those feet were not only bare but black. They sing The Star Spangled Banner without ever envisioning the hundreds of Negro soldiers who fought in the battle of Fort McHenry at Baltimore, when the spirit of that song was being born. They do not know that the Negro was at Bunker Hill; that he was the chief dependence of Andrew Jackson in the Battle of New Orleans; that according to Abraham Lincoln he was the necessary increment of force that enabled the armies of the North to win the war for the Union. And they are fast forgetting the honorable and spectacular share of the American Negro in the World War."

"Even Negro children in our schools learn far more about George Washington than about Booker Washington, and almost never hear of the name of Frederick Douglass, an ex-slave and one of the greatest characters that the western work has produced. All the school books of the nation are really calculated to give the white race an exaggerated idea of itself and to suppress, submerge and minimize the share which other races, and especially the black race, had in national achievement."

"The greatest need of our educational system is the better education of the dominant race along this line."

WHY WE RESIST THE CHARGE

The fair-intentioned part of the public must be puzzled at times by the resentment which Negroes show at the charge of rape. Only Negroes with twelve million population must have some criminals of that kind. But observers do not have the race's experience. It is the individual who

offends if he is white. It is the race which predisposes to this crime, if the offender is a Negro. The difference between these two views of the same crime is as far as the east is from the west.

If that were all it would be bad enough. But not a year passes without special efforts attempted to make even this vicious generalization the more damaging to us. We have charged to us not only the cases of rape which occur, but an even larger number which are exaggerations or have not the slightest foundation in fact. The proof of the fraud is close at hand, so close that one need only turn back a few weeks to find it. Here in Missouri, at Ste. Genevieve, four men fought. The Negroes killed the whites. The mob raised the cry of rape. Back a little further the same thing happened at Excelsior Springs. Two men fought, the Negro being the winner. The white loser thirsted for revenge, and to get it claimed his sweetheart had been violated by the Negro. Rape is the convenient charge under which any sort of injustice is inflicted on Negroes. Because it is such a hideous thing, outraging all decent sentiments, it is a heavy load to bear when true. But when made with design it is diabolical.

The charge of rape is frequently more than an exaggeration of some crime committed. In many cases it is a subterfuge resorted to in order to strip some thrifty Negro of his property. In many others it is the distorted imaginings of minds so steeped in race hate that the simplest of contacts takes on a sinister meaning.

Negroes are touchy about rape. They are more than that. They recognize it for what it is, an evil itself when committed and one which even when false becomes a veritable demon that not only kills one black man but brutalizes many whites.

SIGNIFICANCE depends upon the point of view. Any selection of the events of the year 1930 which have meant most to the Negro race must be personal in the sense of representing the point of view of the particular compiler. Ten lists of the most important happenings of 1930 might be compiled, each different, and each might have equal virtue. No special excellence, or authority, is claimed for the compilation reproduced here. Thirteen events have been named for no reason save that the digits of 1930, when added, total thirteen. As the radio announcer says, here they are, and, with Ripley, you can "believe them or not."

1. The coronation of the emperor of Ethiopia. Because it focused world attention on an independent unit of the Negro race and awakened members of the race throughout the world to a sense of the possibilities of black people.
2. The institution of a new regime in Haiti. Removal of the military high commissioner to Haiti and the appointment of a civil minister from the United States raised the status of the Republic of Haiti. The work of the Moton commission on education brought the Negroes of Haiti and those of the United States closer together. The election of a national congress and of a president is a step toward new national sovereignty.
3. The resignation of the president of Liberia. Because of exposures regarding slavery in that republic. A change in administration will doubtless lead, not only to the abolition of slavery and forced labor, but also to the destruction of other practices that have retarded the progress of the country.
4. The defeat of Judge John Parker for appointment to the United States Supreme Court. Because the National Association for the Advancement of Colored People in that controversy proved that the Negro has been the financial aid from the political power and could be moved to exercise it as a unit in a national political emergency.
5. The defeat of Senators Coleman Blease, South Carolina, and Thomas J. Heflin, Alabama. Because they occupied high place and were outspoken enemies of the Negro race. They are a menace done away with.
6. The use of the capital "N" in Negro by the New York Times. Because the Times is big and a party to that good usage which establishes literary practices. One may feel sure that others will follow The Times' lead in
7. (Omitted by the Editor).
8. The employment campaign of the Chicago Whip which won 5,000 new jobs for Negroes and had as its highlight picketing, boycott (new forms of economic protest by Negroes), and the agreement of the Woolworth chain stores to employ colored clerks.
9. The segregation of Gold Star mothers. Because that was open notice to the world that the Negro citizens of America, even those mothers of black boys who yielded their lives in France, were held in scant regard by their government.
10. The murder of Edward E. Pier-son, Sr., auditor of the National Baptist Convention. Because of his high standing and the effect of the murder on the administration of the largest Negro church group.
11. The opening of the sale of a Villa Lewaro and its furnishings. Because that sale represented the dissolution of an ideal created for Negroes.
12. The success of "The Green Pastures." Because the production brought to public notice the possibilities of the Negro as a dramatic actor and opened new potential fields for them.
13. The Rosenwald health projects. Of large significance during the year the Rosenwald Fund given to hospitals in different cities, the institution of new medical programs for these hospitals, and the scholarships granted to Negro doctors.

College and High School Education Makes Majority of Negroes Without Value in the Uplift of Their Race

Age 1-24-31
New York, N.Y.
**Dr. Carter Woodson, Director Negro History
Study, Declares the Longer Negroes At-
tend School the Worse Off They Are**

"In their own as well as in their mixed schools," says Dr. Woodson with respect to Negro History Week, "Negroes are taught to admire the Hebrew, the Greek, the Latin and the Teuton, and to despise the African."

"The thought of the inferiority of the Negro is drilled into him in almost every class he enters and in almost every book he studies. If he happens to leave school after he masters the fundamentals, before he finishes high school or reaches college, he will naturally escape some of this bias and may recover in time to be of service to his people."

Educated Negro Worthless

"Practically all of the successful Negroes in this country," says Dr. Woodson, "are of this type, or of that of Negroes who have had no formal education at all. The large majority of the Negroes who have put on the finishing touches of our best colleges are all but worthless in the uplift of their people. If after leaving school they have the opportunity to give out to Negroes what traducers of the races would like to have it learn such persons may earn a living, but they never become a constructive force in the elevation of those far down."

"The explanation of this is a simple problem. The schools and colleges of this country are as conducted as to produce this result. For example, an officer of Howard University, thinking that an additional course on the Negro should be given there, called upon a Negro doctor of philosophy of the faculty to offer such work. He promptly informed the officer that he knew nothing about the Negro. He did not go to school to waste his time that way. He went to be educated."

"Last year at the Hampton Institute Summer School, a white instructor gave a course on the Negro, using for his text a work of Jerome Dowd who teaches that whites are superior to the blacks. When asked by one of the students why he used such a text book the instructor replied that he wanted them to get Dowd's point of view. If schools for Negroes are places where they are convinced of their inferiority how can the race escape from its tormentors and rise to recognition and usefulness?"

Most Important Crusade

"As another has well said, to that his black face is a curse and handicap a student by teaching him that his struggle to change his condition is hopeless is the worst sort of lynching. It kills one's aspirations and dooms him to vagabondage and crime. All friends of the truth all lovers of freedom should rise up against the present propaganda in the schools and crush it. This crusade is much more important than the anti-lynching movement, because there would be no lynching if it did not start in the schoolroom. Why not exploit, enslave or exterminate a class that everybody is taught to regard as an inferior being?"

"The points of attack," says Dr. Woodson, may be easily discovered. In the schools of business administration Negroes are trained exclusively in the psychology of Wall Street and are, therefore, made to despise the opportunities to run ice wagons, push banana carts, and sell peanuts among their own people. Foreigners, who have not studied these things but have studied Negroes, take up this business and grow

rich.

"In schools of journalism Negroes are being taught how to edit such metropolitan dailies as the 'Chicago Tribune' and the 'New York Times' which would hardly hire a Negro as a janitor; and when such graduates come to the Negro weeklies for employment they are not prepared to function in such establishments, which to be successful must be built upon accurate knowledge of the psychology and philosophy of the Negro. In other words, the longer Negroes attend the present day schools the worse off they are. Unless their educational system is so changed as to educate them from within rather than tack on to them something from without their case is hopeless."

The Educated Are Leeches.

"During Negro History Week then," says Dr. Woodson, "we should emphasize the importance of the reconstruction of the curricula. Both Negroes and whites should be taught the eternal truth of the equality of man. Negro students especially should be taught about the rock from which they were hewn and the status of the people among whom they must live and move. The so-called intelligent class cannot rise any higher than those far down. The teamsters and hodcarriers will get their rights at the same time that the professional men get theirs."

"In the schools there should be not only courses in Negro History but also in the literature, art, psychology and philosophy of the race. Because these things have been neglected, our 'most learned' Negroes cannot recite an African folk-tale, have never heard of the works of Es-Sadi, and know very little about the rising Negro writers of today."

"Negroes of this type, then, do not cooperate with the churches; they avoid welfare organizations; and they seldom participate in Negro enterprises. In fact, they give back practically nothing to the people upon whom they live as leeches."

Teaching Children They Afro-American Are Inferior

It is fairly difficult for principals of Baltimore public schools with their parent-teacher associations to escape censure for their lack of interest in providing names for school buildings.

From Director Francis M. Wood up, or down, either way you go, there does not seem to be manifest that interest which exists in the naming of public schools of other communities or for that matter which exists in naming the white schools of Baltimore City.

The figures show 21 colored schools in Baltimore out of 31 without names. Out of 96 white public schools only one is nameless.

One of Baltimore's colored schools has the name of a white person who formerly owned the land upon which the school was built. Small educational value in that for the children who are taught there. *Baltimore, Md.*

It reminds us of Charlottesville, Va., which has a Jefferson High School, a fine name, but utterly inappropriate for Negroes who honor, or should honor, heroes of their own or those who have suffered for, and notably aided, their cause.

In some cases, as Dr. Carter G. Woodson alleged in last week's AFRO, our public schools either through ignorance or negligence are deliberately teaching their children that they are inferior; that a dark face is a curse, and in this instance that there are not enough Negroes of prominence for whom to name public schools.

Race Urged To Custom Of Honoring Heroes By Fittingly Observing Fred Douglas Day

BOSTON, Mass., Jan. 30.— The need and value to the race of having race heroes, and of making it known to the civilized races and nations that we recognize some of our own as race deliverers and emancipators and as historic characters and benefactors to the United States, is emphasized in the 1931 Call just issued by the National Equal Rights League for the Annual Douglass Day Celebration.

As Douglass' natal date, Feb. 14, comes on Saturday, the League suggests the day previous or day following, to do public honor to and narrate the greatness and the service to his race and to the country as one of the greatest of the Abolitionists who was a Colored man. The Call eulogizes Douglass as one who, both by the high ability he displayed, rising from the lowest status, and by making a freedom crusade of his own directing, did more than anybody else to prove our innate equality, and our claim therefor to full liberty and equality. It is held that racial self-respect will be greatly fostered by gathering annually to honor benefactors of our own color. Where it is not feasible to have a separate celebration, the League urges that Douglass be honored along with Lincoln.

Are Present Day Negro Standards Equal Those Of Our Forefathers?

By Wilson Jefferson
(For The Associated Negro Press)

We set off a lot of fireworks nowadays in honor of our more ambitious Aframericans, and in praise of the great things these Negroes are doing for their race.

But sometimes these rockets and firecrackers set off in honor of present day Negroes and their achievements blind and confuse us, and cause us to forget the sacrificing life history of our forefathers of the past generation.

I believe that part of this neglect comes from our foolish struggle to be up-to-date, and to look at everything in the light of the present. Just now we put a very high estimate on a Negro who can lead a jazz band, or write jazz poetry, or who can get some kind of award from his fellow citizens for being a successful go-getter. We hold in high esteem a Negro who can get a fairly big crumb out of politics, or one who can get his book published by a white publisher. But in each of these instances cited the individual more or less reflects his backgrounds and his backing. In honoring these, then, are we not prone to forget those great struggling Negroes of a past day who had behind them only the backing of their own indomitable wills, and only the background of an accursed system of slavery? In plain words, are we not, in our anxiety to forget slavery, prone to forget those who rose so nobly superior to this blighting institution?

Take for example Frederick Douglass. In his philosophy of life he was fundamentally and essentially sound. His mixed marriage should not cloud his memory. James Bryce, an Englishman and Theodore Roosevelt, an American, found wrapped up in the racial amity of Brazil the very ideal which Frederick Douglass tried to carry out in his own life.

But praise for Frederick Douglass should go deeper than this. He carved his opportunities out of almost insuperable barriers with his own unyielding manhood and grit. Any Negro can now lift his voice in behalf of his race. Frederick Douglass had first to lift his own soul and body from slavery's despair and degradation.

Almost any Negro can now set himself up as the vice-regent of God, but Bishop Allen had first to see with his mind's eye the future spiritual needs of millions of his fellow men. With little backing and practically no back-

ground he tried to divorce Christianity from at least some of the un-Christ like domination of white men.

Phyllis Wheatley would not be rated high if placed alongside of some of our present-day versifiers and synecopaters, but she wrote poems while her race still wore shackles. And these poems, even with their imperfections, were a great distance ahead of much of the overpraised poetry of her day and generation.

We should not forget these things while we are touching off rockets in praise of our present-day leaders.

Those black leaders of the past had first to achieve ownership of their own bodies before they could help their less fortunate brothers. But it is not recorded that even one failed to remember and to work for his enslaved race. They often out-generalled the whole vast army of spies and informers and murderers which slavery maintained. And, what is still more praise worthy, they achieved, through devious underground channels, and astounding racial unity of purpose and action.

The trouble with the present day is that Negro achievements must too closely parallel white standards and we lean too dependently upon an interpretation of Christianity which is set forth and fostered by almost identical groups which found a Biblical support for the institution of slavery. We don't, even in our most vital affairs think things out for our selves.

In literature, we don't seek after the salient, deeper things of life, but rather, to please our overlords, we cultivate the freakishly empty and vulgar. And we seek these things because popular white books on the Negro follow a false tradition of black impetuosity and defeatism.

On the stage we follow the same empty standards. We rarely strive to interpret the deeper significance of our own hopes and fears and struggles. We perforce to make it pay, must follow the ideals of those who cannot enter into our life, and see with our eyes, and experience with our seared and singed feelings the thousand and one difficulties that beset our way.

Oh, yes, the present day Negro is advancing, but certainly with no more boldness or originality than characterized those of another generation who started with even less

than the ownership of their own bodies.

He Is Pressing Every Advantage

"The Southern Negro never stopped fighting for his rights and altho he may not be as efficient at the game of 'bluff and bluster' as some of the so called northern Negro radicals, he is pressing every advantage for the largest life that this country can afford its worthy citizens who can pay the price."

"Now comes George Schuyler saying that in the white South are to be found some of the Negro's best friends. This is quite obvious to many Negroes who live in the South and not a few of them have had the courage to say this all along; yet those who have said it have been called 'Uncle Toms,' etc."

Booker T. Washington was mercilessly maligned for saying in substance the same thing that Schuyler has said.

"The fact is, so long has the Southern Negro been looked upon as a kind of subservient, heel-bowing, foot-scraping animal, that whatever he said was distorted and misconstrued by some northern Negroes who claimed a monopoly on manhood. Now George Schuyler comes forward and will be praised for setting forth a thing that brought merciless maledictions upon Washington and a few others who have dared to speak the truth."

"But back to our point. Our good northern friends must take heed lest they be coming forth saying that the South is a haven for northern Negro graduates; that is offers them their largest opportunity to display their God-given talents; that in spite of its shortcomings—and they are many—there are some desirable opportunities offered in the South that the Negro cannot afford to pass up without serious thought;

South a new leadership that is trying hard to face the very grave issues involved in the adjustment of the color question; that most of the Negroes who are achieving in the North were bred in the South; that in the latest analysis Negro men in the South evince just as stalwart a manhood as is to be found anywhere; that what has hitherto been called "Uncle Tomism" is being given a new interpretation by sensible Negroes and whites everywhere; that being overpowered is not the same thing as being conquered. Let our northern contemporaries take heed lest they steal Uncle Tom's stuff."

TO HELP PRESERVE THE RECORD

Many years ago, long before most of us who are living today were born, the forefathers of Houston Negroes, out of their meagre earnings of that day, bought and paid for Emancipation Park, only park facilities for the 70,000 Negroes of Houston, as against twenty-six parks maintained at an annual cost of around two hundred thousand dollars for other groups out of the city tax money to which Negroes contribute. For many years the Negroes paid the taxes on this public park, and it was finally taken over by the city of Houston as trustee, chiefly to avoid the ever increasingly burdensome and mounting obligation of taxes, when the taxing officials refused to grant an exemption. The city of Houston has never provided a foot of land for parks for its Negro population.

We have in Houston a special tax levy for the beautiful and magnificently equipped municipal library that we have here. All Negroes who own homes or other real estate in Houston—and there are thousands of them—must pay and do pay this library tax every year. No Negro is permitted to enter this municipal library. Yes, there is a branch Negro library. But here are the facts about that. The Negroes of Houston bought and paid for the ground upon which this library is situated. Andrew Carneige, due almost solely to the influence of Emmett Scott, who was born and reared in Houston and who was associated with Editor C. N. Love of The Informer and Freeman in the founding of The Texas Freeman thirty-seven years ago, gave the building for this branch library. This branch is poorly equipped, and it would be a joke (a very sad one) to compare its opportunities for intellectual and cultural development with the municipal library which Negroes are taxed to support, but from which they are excluded.

We mention these two cases for two purposes. The first is to again restate the facts, lest our city fathers, who are all members in good standing of churches which require their communicants to profess belief in the principles of Jesus Christ, may forget that the city of Houston has not spent one dime to provide a park or a library for its Negro citizens, who constitute one-fourth

of the total population of the city. The other is to remind Negroes and the city fathers, as well as all those white citizens who have either helped to establish or perpetuate the system, that the white primary election in Houston was designed and is legalized and protected by the state of Texas, chiefly for the purpose of inflicting such injustices upon Negroes, and not for such other reasons of alleged Negro domination and the like, which are usually advanced. That is why Negroes want to vote in the primaries of Houston; that is why Negroes must in time vote in the primaries of Houston; that is why there will be no real democracy or justice in Houston until Negroes do vote in these primary elections.

SURFACE NOT SCRATCHED

Kansas City Call
Pittsburgh Courier.

A few days ago we read, a general resume of the accumulated wealth of the American Negro, as well as the usual glowing account of his progress in the United States. We read of the church buildings valued at millions; we read of the Negro farms valued at millions; his homes valued at millions—and the grand, staggering total of over a billion dollars was paraded as evidence of Negro progress in the United States.

This may all sound very well to people who do not know what the wealth of this country is. There are any number of Negroes who feel that a billion dollars is just about enough money to buy any pay for the earth itself. But the truth is that a billion dollars does not scratch the surface of the world wealth. And we might just as well state here now that a million in churches, a million in farms and a million in homes, standing alone—these items do not even scratch the surface of the possibilities of Negro wealth in this country.

Besides these institutions of which we boast, there is little else for us to talk about. We have not invested anything in any large way except our churches, and while we say openly that our churches are necessary, we do say just as openly that other things are quite as necessary. For example, there are fourteen millions of us in this country. We all wear shoes, hats and the finest of clothes. We all eat steaks, chops, bacon, eggs, and not a few chickens. We all drive automobiles, from the lowly flivver to the high-powered limousine; and yet we have not a factory making shoes—we own not a factory making material for clothing, we own not a factory for manufacturing hats and we do not own any chain grocery stores nor do we own enough drug stores, nor enough hosiery mills to supply us with any of the many things we consume. And yet we talk about progress and wealth.

The truth is that we are not only poor, but unless we invest in some of the things that create lasting wealth and tangible wealth, we are going to be poorer at the close of the next quarter of a century than we are today. We allow the chain stores to take all of our money for groceries. We allow the cut-price drug store to put our own druggists out of business—and we deserve to be put out of business until we know how to buy in bulk and buy for less, so that we may sell more and sell for less. What is true of the drug store is true of the grocery store. We are not trying to build any shoe factories or hosiery mills to make stockings in any communities, and we are not manufacturing hats or preparing to do so. We are not even manufacturing neckties. In short, we do not even produce a common, ordinary pocket handkerchief. And all of these things are consumed by us to the tune of millions of dollars.

About the only thing that absorbs a large amount of our money is the product originated by Madam C. J. Walker, who was wise enough to see that on the outside of our heads was to be found millions, while on the inside hardly enough to make one-half of one per cent of a million. She commercialized on our bad hair and made millions, and others are following in her footsteps and trying to do as she did. But outside of this commodity, we are allowing other people to make the goods and fix the prices, and we struggle to do the buying.

In short, it is time we made some effort to invest some millions in some tangible things, worth something in the form of securities when presented to a bank.

We have not scratched the surface, and it appears as though we are satisfied to let other people monopolize every possible economic activity and we content ourselves with buying and consuming.

WHAT IS THE RECORD'S POLICY?

Palmetto Reader
We have noted that The Columbia Record, since the present editor assumed charge of that paper, has printed a few editorials pertaining to the Negro. In some of these editorials the initial letter "N" has been capitalized but in the majority of instances it has not. An editorial "Include Negroes Too" in the issue of July 8, does not use the capital letter. In one issue the capital was used even in the news articles. We wonder if the paper has decided upon a definite policy. We hope that The Record will not become narrower as regards our group than it has been. Some features that it has carried recently would indicate that, it is making an appeal to prejudice.

Columbia, S.C.
In an editorial "Celebrating Our Independence" in the July 8 number a quotation from the Declaration of Independence is given in this manner: "We hold these truths to be self evident; that all men . . . are endowed by their creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness."

7-18-31
Why was the Record so careful about leaving out "are created equal?" Then there was published in last Sunday's edition an article tending to ridicule Negroes because of the manner some of their names are spelled in the city directory. Of course it is the Record's prerogative to adopt any policy it deems best but we think that the attempt to belittle any people can not result in the greatest good for the community.

As regards the use of the capital "N" in spelling Negro The State said editorially Mar 12, 1930. "The State felt long ago that this small courtesy and recognition was due the Negro people. Other races—not nationalities—have always received this typographical courtesy, and we saw no reason for denying it to the black race. We have always used capitals in printing such names as Indians, even Redmen or Red Men, Asiatics, Caribs, Maoris, Europeans, Caucasians, Ethiopians—as a race group, not Negro or even as Negro and even tribes and peoples among the black

folk, like Zulus, Bantu, Pygmies, and so on and on. Why discriminate?

"Besides, the use of the capital 'N' serves to make a needed differentiation of the Negro as a race and as members of such a race, from the mere descriptive term to indicate dark peoples. We believe the Negroes themselves prefer this name to any pretensions or timorous euphemism—such as 'Colored people,' or Afro-American.

"We deplore, however, the weasel effort to slur the name by calling it, as too often the case in the United States and almost the Universal practice among Englishmen 'Nigger.' To besure, the Britishers, in their eternal whiteness, call all dark races no matter if as distinguished as any with loftier ideals than their own, by this term. Fuzzy-Wuzzy and an Indian Prince of the blood and exalted tradition of the Aryan breed, are both niggers?

"We might leave this absurd and sneering foppery to the British and know and call the dark people of this country the Negro."

Until American citizens, no matter what their color, are simply designated American; and as long as the name Negro is given us we hope that all news agencies that print the word will give it that simple dignity that the people so denominated deserve. We hope that The Record may adopt the policy of using the Capital "N" in spelling Negro.

Head of N. Y. Schools

Orders Negro Spelled With Capital "N"

New York
The announcement of Dr. William J. O'Shea, superintendent of the New York Public Schools, that he would comply with the request of Roscoe Conklin Bruce and adopt the practice of spelling Negro with a capital "N" in the classroom and in text books has met with the hearty approval of citizens of both races.

12-26-31
Among those to congratulate Mr. Bruce upon getting the local school authorities to classify the term "Negro" as a person rather than a thing and raise it to the dignity of a proper noun were Flora Lee Sherman, executive secretary of the United Parents' Associations; Eva D. Bowles of the National Board, Y. W. C. A., and Eugene Kinckle Jones, executive secretary of the National Urban League.

NEW YORK—To join the growing list of institutions and organizations which are now spelling "Negro" with a capital "N," the superintendent of the New York City public schools has declared

Patronize Our Own Business Urged As New Kind Of Emancipation Day Celebration By Dr. R. R. Wright

BUILDING OF SOUND ECONOMIC FOUNDATION, RACE'S GRAVEST NEED

Experiment Tried In Own Church Described By Pastor—
Suggests That All Pastors Try Same Plan.

PHILADELPHIA, Dec. 24—"One million dollars spent with Negro merchants on New Year's day will be a new kind of emancipation celebration and the most practical resolution you can make," declared the Rev. R. R. Wright, editor of the Christian Recorder and pastor of Jones Tabernacle A. M. E. Church, last Sunday morning during his sermon. Continuing,

Dr. Wright said: "Last Sunday I preached to you on the man at the Beautiful Gate. From the text, 'Silver and gold have I none, but such as I have give I thee,' and I called upon you to arise out of your position as the begging group of society and find the God-given strength that is yours. Now I want to make a test. I am not just now going to say much about your political strength, etc., except as strength, your intellectual strength, your political strength, etc., except as they have bearing upon your purchasing strength."

"Here is your purchasing strength: There are before me about 600 people, divided as follows: about 300 women, 200 men and 100 children. There come into the church weekly about 350 women, 225 men and 300 children, representing about 300 different families. The average income of the men is about \$15 per week and the women \$10 per week. We have a total income of about \$6,000 per week. Nearly all of the \$6,000 which you will receive this week will be spent by the time most of you come here next Sunday morning. You will give about \$100 to the church—a mere bagatelle—although some people are talking about Negroes give

illies; that will mean \$18,000 instead of \$6,000 available per week. Every Sunday he is urging this for the final drive on January 1.

"Now we shall have a list of all the colored businesses of our neighborhood posted in the restitute; you can see it as you go out. You will also find a list in our 'Heaven Bound' souvenir program. Write down those nearest you. I shall make the rounds of as many of these as possible to see how you have increased their trade. Now will you do this? It will not cause you to lose a dime, or sacrifice a penny. You will get your money's worth. You may have to walk three blocks instead of one; that's all. But you will encourage a business man; you will start prosperity within our group and you will make possible more jobs for our people."

"Now if you will do this for me, I will ask all the churches in Philadelphia to do it. I will take it up with all the ministerial associations, and the various Negro business organizations, and see if we cannot form a method of practical co-operation with our business men. I will even go further and ask the entire Negro race to thus celebrate January 1st. Don't you think that would be an appropriate method of celebration?"

"If Jones Tabernacle A. M. E. Church can spend \$2,000 per week with Negro businesses, then the members of 50,000 Negro churches can spend \$50,000,000 per week; or at least \$5,000,000 more than they are now spending. Let us try it. Celebrate our Emancipation, not only by applauding great speeches for high sounding generalities, but by spending at least \$1 extra per person on January 1st with a colored business man."

"Let our racial slogan be modest: 'ONE MILLION DOLLARS SPENT WITH NEGRO MERCHANTS NEW YEAR'S DAY.'"

"On Watch night, when at least six million Negroes will be in church, let every preacher pledge the congregation to go next day, January 1, and show that they have been emancipated by spending at least ONE DOLLAR extra with a Negro."

Dr. Wright started the experiment with a member of his church, and that member reported that his business was more than doubled on Saturday.

THE THIRTEEN MOST SIGNIFICANT HAPPENINGS OF 1930

African American
By P. L. Prattis
President

(For The Associated Negro Press.) 1-8-31

Significance depends upon the point of view. Any selection of the events of the year 1930 which have meant most to the Negro race must be personal in point of view of the particular compiler. Ten lists of the most important happenings of 1930 might be compiled each different, and each might have equal virtue. No special excellence or authority is claimed for the compilation reproduced here. Thirteen events have been named for no reason save that the digits of 1930, when added, total thirteen. As the radio announcer says, here they are, "believe them or not."

1. The coronation of the emperor of Ethiopia. Because it focused world attention on an independent unit of the Negro race and awakened members of the race throughout the world to a sense of the possibilities of black people.

2. The institution of a new regime in Haiti. Removal of the military high commissioner to Haiti and the appointment of a civil minister from the United States, raised the status of the republic of Haiti. The work of the Moton commission on education brought the Negroes of Haiti and those of the United States closer together. The election of a national congress and of a president is a step toward new national sovereignty.

3. The resignation of the president of Liberia. Because of exposures regarding slavery in that republic. A change in administration will doubtless lead, not only to the abolition of slavery and forced labor, but also to the destruction of other practices that have retarded the progress of the country.

4. The defeat of Judge John J. Parker for appointment to the United States Supreme Court. Because the National Association for the Advancement of Colored People in that controversy proved that the Negro has political power and could be moved to exercise it as a unit in a national political emergency.

5. The defeat of Senators Coleman Blease, South Carolina, and Thomas J. Heflin, Alabama. Because they occupied high place and were outspoken enemies of the Negro race. They are a menace done away with.

6. The use of the capital "N" in Negro by the New York Times. Because the Times is big and a party to that good usage which establishes literary practices. One may feel sure that others will follow the Times' lead in the equalization of the races by capitalization.

7. The increase of circulation by the Baltimore Afro-American. Figures published by that newspaper indicated that its circulation increased approximately 50,000 in fifty days and showed the possibilities of development for Negro newspapers.

8. The employment campaign of the Chicago Whip which won 5,000 new jobs for Negroes and had as its highlight, picketing, boycott (new forms of economic protest by Negroes), and the agreement of the Woolworth chain stores to employ colored clerks.

9. The segregation of Gold Star Mothers. Because that was open notice to the world that the Negro citizens of America, even those mothers of black boys who yielded their lives in France, were held in scant regard by their government.

10. The murder of Edward E. Pierson, Sr., auditor of the National Baptist Convention. Because of his high standing and the effect of the murder on the administration of the largest Negro church group.

11. The opening of the sale of Villa Lewaro and its furnishings. Because that sale represented the dissolution of an ideal created for Negroes.

12. The success of "The Green Pastures." Because the production brought to public notice the possibilities of the Negro as a dramatic actor and opened new potential fields for him.

13. The Rosenwald health projects. Of large significance during the year has been the financial aid from the Rosenwald Fund given to hospitals in different cities, the institution of new medical programs for these hospitals, and the scholarships granted to Negro doctors.

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Writer Gives Thirteen Notable Events of 1930

By P. L. PRATTIS

(For The Associated New Press)

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BALKS ON WHITE UNDERTAKERS

PROVIDENCE, R. I., Jan. 8—(ANP)—Following action taken by colored ministers in Boston, Mass., the Rev. Dr. Alexander Perry, pastor of Winter Street A. M. E. Z. Church, this city, announced to members of his congregation Sunday night that he would not officiate in any more funerals in which white undertakers were employed. He declared that he would make an effort to have the ministers of Providence to unite with him in the ban on white undertakers.

"We have well-qualified colored undertakers and we should give them our patronage," asserted Dr. Perry.

Providence clergymen are expected shortly to agree upon a union scale of wages for their services at funerals.

Don't Spend Your Money Where You Can't Work

A survey of businesses and stores in Northwest Baltimore, where two-thirds of the colored population live, has just been made by the advertising department of the AFRO-AMERICAN.

The figures below are selected from the survey, which as soon as it is corrected will be put into printed form:

Col. White	Col. White	Col. White
Doctors 33	7 Bootblacks 20	1
Dentists 18	2 Restaurateurs 51	28
Chiropodists 4	0 Shoe Menders 17	31
Pharmacists 8	31 Confectioners 10	47
Lawyers 10	1 Clothing Venders .. 4	29
Barbers 56	3 Hardware Venders. 0	22
Hairdressers 96	0 Grocers 16	210

According to the table, dentists, chiropodists, lawyers, barbers, hairdressers and bootblacks apparently dominate their respective fields; nevertheless, residents of this section may actually patronize lawyers, physicians and dentists in the business section to an undetermined degree.

Especially interesting, however, is the indication that colored neighborhood stores selling groceries, confections, clothing and hardware and the number mending shoes are sadly inadequate to provide for neighborhood needs.

We haven't a single hardware store. Clothing stores kept by other races catering to our trade outnumber ours seven to one; shoemenders two to one; confectioners, five to one; grocery stores, thirteen to one.

Even in the matter of cooking and serving our own meals, Northwest Baltimore has slumbered so soundly that foreign restaurants outnumber our own two to one.

France, facing a similar difficulty, solves it by compelling foreign storekeepers either to become Frenchmen or to marry French girls.

Northwest Baltimore cannot force its foreign storekeepers to become colored or marry colored girls. It can, however, prod its Urban League and affiliated agencies into a campaign to have these neighborhood stores employ colored girls and boys as clerks, deliverymen and managers.

It can set up the slogan, "Do not spend your money where you cannot work."

It can and it ought to.

Schools, Colleges Teach Boys and Girls They Are Inferior, says Dr. Woodson

GREENSBORO, N. C.

RECORD

Howard Ph.D. Admits He Knew Nothing of Negro. White Hampton Instructor Uses Anti-Negro Text Book. Schools Teach that a Dark Face is a Curse.

By DR. CARTER G. WOODSON

In their own as well as in their mixed schools, Negroes are taught to admire the Hebrew, the Greek, the Latin and the Teuton and to despise the African. The thought of the inferiority of the Negro is drilled into him in almost every class he enters and almost every book he studies. If he happens to leave school after he masters the fundamentals, before he finishes high school or reaches college, he will naturally escape some of this bias and may recover in time to be of service to his people.

Practically all of the successful Negroes in this country are of this type. Or of that of Negroes who have had no formal education at all. The large majority of the Negroes who have put on the finishing touches of our best colleges are all but worthless in the uplift of their people.

If after leaving school they have the opportunity to give out to Negroes what traducers of the race would like to have it learn, such persons may earn a living, but they never become a constructive force in the elevation of those far down.

Howard Ph.D. Knew Nothing of Negro

The explanation of this is a simple problem. The schools and colleges of this country are so conducted as to produce this result. For example, an officer of Howard University, thinking that an additional course on the Negro should be given there, called upon a Doctor of Philosophy of the faculty to offer such work. He promptly informed the officer that he knew nothing about the Negro. He did not go to school to waste time that way. He went to be educated.

Hampton Prof. Used Anti-Negro Texts

Last year at the Hampton Institute Summer School, a white instructor gave a course on the Negro, using as text a work of Jerome Dowd, who teaches that whites are superior to the blacks. When asked by one of the students why he used such a text book, the instructor replied that he wanted them to get Dowd's point of view. If schools for Negroes are places where they are convinced of their inferiority, how can the race escape from its tormentors and rise to recognition and usefulness?

Propaganda in Schools

As another has well said, to handicap a student by teaching him that his black face is a curse and that he should avoid welfare organizations; and they struggle to change his condition is hopeless is the worst sort of lynching. It kills one's aspirations and dooms him to vagabondage and crime.

All friends of the truth, all lovers

of freedom should rise up against the present propaganda in the schools and crush it. This crusade is much more important than the anti-lynching movement, because there would be no lynching if it did not start in the schoolroom. Why not exploit, enslave, or exterminate a class that everybody is taught to regard as an inferior being?

Wall Street Psychology

The points of attack may be easily discovered. In the schools of business administration Negroes are trained exclusively in the psychology of Wall Street and are, therefore, made to despise the opportunities to run ice wagons, push banana carts, and sell peanuts among their own people. Foreigners, who have not studied these things but have studied the large Negroes, take up this business and grow rich.

Journalism

In schools of journalism Negroes are being taught how to edit such metropolitan dailies as the Chicago Tribune and the New York Times which would hardly hire a Negro as a janitor; and when such graduates come to the Negro weeklies for employment they are not prepared to function in such establishments, which to be successful must be built upon accurate knowledge of the psychology and philosophy of the Negro. In other words, the longer Negroes attend the present day schools the worse off they are.

History Week

During Negro History Week, then, the reconstruction of the curriculum should emphasize the importance of the reconstruction of the curriculum. Both Negroes and whites should be taught the eternal truth of the equality of man. Negro students especially should be taught about the rock from which they were hewn and the status of the people among whom they must live and move. The so-called intelligent class cannot rise any higher than those far down. The teamsters and hodcarriers will get their rights at the same time that the professional men get theirs.

Live as Leeches

In the schools there should be not only courses in Negro History but also in the literature, art, psychology, and philosophy of the race. Because these things have been neglected, our "most learned" Negroes cannot recite African folk-tale, have never heard of the works of Es-Sadi, and know very little about the rising Negro writers of today.

Negroes of this type, then, do not co-operate with the churches; they avoid welfare organizations; and they seldom participate in Negro enterprises. In fact, they give back practically nothing to the people upon whom they live as leeches.

Negroes Are Hopeful.

Observing that millions of words have been said and written about the outlook for 1931, as well as reviewing 1930, the Durham Herald remarks that little has been said about an important factor—especially in the south—the negro economic depression on him?" asked the Herald. "Has he been seriously handicapped, or merely temporarily halted in his struggle for bettering his condition in the scheme of life?"

In answer to these questions the Durham paper quotes C. C. Spaulding, of Durham, "one of the country's foremost negro business men," who was assigned the job of reviewing business conditions in the seaboard states for the Norfolk Journal and Guide, a widely known negro newspaper. Summarizing what the Durham man said, the Herald states:

He was conservatively optimistic in tone. He didn't let hope for a good year overcome his natural tendency to play safe. He confined his article to presentation of conditions as have prevailed in some half dozen lines of major activities among the colored people of Maryland, District of Columbia, Virginia and North Carolina, with special attention to banking, insurance, newspapers, hospitals, hotels, and general business. He finds that even in 1930, there has been progress, and analyzing the signs of 1931, he finds much hope for increased progress. On the whole, the article is an instructive review of what the negro is doing in his effort to lift himself to a higher plane in life. And it is an encouraging picture he draws.

The negro, as the Herald points out, is indeed a highly important factor in the south, forming a considerable part of its population. Many negroes are especially hard hit in periods of depression, because so many of them are engaged in seasonal occupations or on projects, such as construction jobs, which are shut down when times are dull. It is indeed encouraging to find a negro sending

orth such an optimistic message o members of his race.

Our Greatest Achievement for 1930 (?)

A WORD ABOUT THE MEDAL

Richard B. Harrison, brilliant actor, is the winner of the Spingarn Medal for Nineteen Thirty. His work on the stage depicting "the Lawd" in Marc Connelly's Green Pastures is designated by the Spingarn Committee as the "most outstanding achievement accomplished by the American colored man." Most of the colored journals and leaders in thought have expressed themselves as being in acquiescence with that selection, and therefore to those who take these and similar awards seriously Mr. Harrison will go down in history as the great achiever for the fateful and eventful year just passed. In our opinion, if the achievement of Mr. Harrison is the most representative and constructive of a race of fourteen million, then we may as well give up and resign ourselves to a condition inherent and prevalent that prevents us as a race and as individuals from achieving and accomplishing.

Chicago Whip
2-7-31
Chicago 2ll

If the colored race in America cannot contribute anything more in the world of thought and action than the actor who has been criticized by none other than the well-disposed Heywood Brown as being "merely a tired, old man, who forgets his lines," then it is evidently doomed to be forever distinctively and inescapably inferior. Green Pastures is one of those popular plays which depicts the colored man as being emotional, enigmatic creature who attends a fish fry in heaven where the angels flit about in overalls and white wings. Harrison plays the part of the Lord and no fair-minded critic can claim that he reaches great heights, or displays the histrionic ability of a Mantell, a Fritz Lieber, a Barrymore, a Bennett or a Forbes-Robertson. He is just a mediocre actor, formerly an elocutionist, who would have great difficulty holding a role with a first-class stock company. Of course the play of Green Pastures is all-colored and the standards by which he was measured were not very high.

2-7-31

According to the Spingarn Committee nothing finer was accomplished in business, nothing more creative and enduring in economic thought, nothing more valuable in science, nothing as comparable in writing, nothing more far-reaching and effective in politics, nothing in statesmanship and in fact nothing in the course of lives in America during the year on Nineteen Thirty that was as constructive as the theatrics of this venerable, old gentleman. Again then we re-iterate that they are a race of drolls in life.

Chicago 2ll

But ah! Who is this Spingarn Committee? There is Mr. Embree who dispenses charity to colored people thru the Ros-enwald fund and declared the Southern white man our best friend, he is a white man, and there is Dr. Dillard, also white, who also dispenses charity to us thru the Jeannes Fund and there is Dr. John Hope, college prexy, who is supported by the philanthropy of whites, like Dr. Mordecai Johnson of Howard University who depends upon the government's appropriation and our old friend Dr. W. E. B. DuBois, of whom we would expect more. Here we have some white men measuring what was the most valuable contribution made by a colored man. Their yardsticks would certainly be different if they had the same thing to do for their own people. As a rule praise comes from the white man when we please him. Mr. Harrison playing the "Lawd" in a set that insults a race, traverses our religious faith and blasphemes our creed must please and tickle the whites. They give medals for such activities.

They give no medals to men like Ferdinand Morton who



elected two judges and created an awakening in political thought, they give no medals to those who instill pride and self sufficiency to the colored people in the economic world, they give no medals to those who perfect mergers of many millions in the insurance world, they give no medals to those who stand out in the wilderness and awaken the people to dynamic action. No, not they.

It seems that these medals encourage the colored people to become actors, singers and poets. Such romance is idealic and Platonic but does fit into the tragic picture of Nineteen Thirty when men faced starvation, abject poverty, political ignominy and economic exploitation. What was the effect of Harrison's work on such a world? Was it enduring and inspiring or will it be soon forgotten and despaired of as the work of the late Charles Gilpin, who also won a Spingarn medal in a sober moment, while screaming in the forest of Emperor Jones?

WAY TO CREATE RESPECT FOR WORD IS TO CHANGE EXISTING CONDITIONS

NEW YORK, Feb. 5—(By ANP)—That the Negro by any other name would be just as black in the opinion of other people and that the only way to create respect for the term "Negro" is to change the condition which causes it to be regarded as a dishonorable name, is the gist of a reply which William Pickens, field secretary for the National Association for the Advancement of Colored People, wrote this week to J. D. Harris of Keokuk, Iowa, who had written to the association protesting against the use of the term.

In his letter, Mr. Pickens wrote: "May I call your attention to the word Negro? I note in your letters you use the word Negroes instead of Colored People.

"It seems to me it is inconsistent to use the word Negro when you are working for the advancement of Colored People.

"I have traced the word negro back to its origin. I find the word negro is not a proper name and should not be used so. The word negro denotes inferior mentally and morally.

"The word negro is degrading, demoralizing and humiliating to every colored person who wants to advance.

"The word negro agitates prejudice and strife. The word negro excites the animal passion in man and draws a mob at any time.

"Then under such conditions the Colored People should denounce the word negro and use Colored People.

"The word Colored People denotes people of color; and the Colored

facts and the conditions and the word will not matter."

Although the Pickens' response is characterized by his usual sanity, it is not amiss to record that there is a large number of persons who feel as Mr. Harris does. About fifteen years ago, one newspaper publisher, seeking a way to avoid the use of Negro, employed the term "race": thus, race man, race woman, etc. In spite of the evident incongruity of such a word used in that manner, the practice has found increased favor among Negro writers and speakers and the term has become, to say the least, idiomatic to Negro expression.

"BE YOURSELF," ADVICE OF ROBESON TO NEGROES

Says American Negro Should Stop Trying to Get Away From His Folk Background.

CHICAGO, Feb. 5.—(ANP)—"Instead of trying to get away from his folk background, the American Negro should find among his own people the basis for development of his own arts," asserted Paul Robeson, internationally acclaimed singer and actor, according to an interview published in the Daily News.

"I have never said it before," he continued, "but to my mind a Negro poet who is doing what Langston Hughes is doing is likely to prove more important than Countee Cullen, who writes beautiful poetry. That is because Hughes is working with traditional Negro materials and making Negro melody the basis of his verse. His efforts have more promise than the work of a poet like Cullen who models his work on English literature and acknowledges John Keats as his master."

"Some members of my race want to forget how to sing spirituals. They prefer not to be reminded of their ancestral folk ways. They don't like such a play as 'The Emperor Jones' and they probably wouldn't have liked my London Othello if they had seen him chased all over the stage by Iago.

"There is no good reason for this. There will not be a great American Negro composer until one appears who will turn back to folk materials, and, indeed, to African rhythms. One of the greatest of Russian composers never went to school, but developed his own music, basing it on the Russian folk music, which proceeded out of a similar psychology to that which

created the spirituals.

"And as to our modern American Negro musicians; they are copying the French modern school. But the French moderns are going to Africa for their inspiration.

"Europe, which has attained the apex of cultural development, is now seeking to import vitality for its art and music from primitive sources, principally African."

Mr. Robeson was in Chicago to make a concert appearance at Orchestra Hall, where he sang to a packed house, despite the depression. A few days before his arrival, the claim had been made in one of the daily papers that there was no other basso in the world superior to him.

He stopped at the Hotel Morrison, one of the largest "white" hotels in the city. After his concert an interracial reception, sponsored by the Cary B. Lewises, was given for him at the Auditorium Hotel.

Mrs. Robeson and the singer's son, Paul, Jr., are in Vienna. It is the intention of Mr. Robeson to have his son educated abroad, and not to permit him to become acquainted with American prejudice until he chooses.

WOODSON SOCKS HISTORIANS IN BOSTON SPEECH

BOSTON. — Characterizing the writings of white American historians as malicious and unjust propaganda which attempted to enslave the mind of the Negro by instilling some form of an inferiority complex in it, Dr. Carter G. Woodson, distinguished scholar, bitterly

assailed them Sunday in an address at the Ford Hall Forum.

Dr. Woodson declared that the records taught in the schools today breed racial prejudice and result in lynchings. "If it were not for the writings of unjust historians," he said, "the lives of many Negroes would have been saved from the leaders of 'neck tie' parties."

His attack was not limited to white historians, and he made a bitter denunciation of a colored teacher of American history he encountered in one of the Southern colleges. "This professor," he related, "received his education in the North, but had swallowed the propaganda of white historians in their veiled writing of the inferiority complex, and he was instilling that teaching to the youth of his own race. To make a person feel inferior is to enslave his mind. No individual or race can overcome it."

Regarding the contribution of the race to history, Dr. Woodson said among other things, "The Negro has not only been prominent in his contributions to American history, but has contributed to civilization. This contribution was Africa's gift of one of the greatest industries of the world, the discovery of iron."

"White historians forget that the Negro was also a pioneer," he said in relating that members of the group accompanied Balboa and DeSoto in their exploring expeditions.

Of the economic contribution to the South, Dr. Woodson cited labor. "The stately mansions in the South were built and maintained by Negro labor," he said. The American white men who criticize the race as idlers were also assailed because they shut the doors of the trade unions and other opportunities.

The three most outstanding contributions were termed as love, hope and emotion. "I look for the day," he continued, "when the Negro will give the American people a new philosophy of how to live."

Dr. Woodson stated that when he was in Europe some time ago, only six Americans were considered great.

Another speaker on the program was Richard B. Harrison, winner of the 1930 Spingarn medal, who made a brief talk on the contribution of the race to drama. Illness prevented the appearance of Countee Cullen, who was to have spoken relative to literature.

Cheyenne, N.Y.
AUG 14 1931

We's Regusted

With neither alarm nor sympathy are we able to view complaints of certain negro organizations protesting the radio performances of Amos and Andy on the grounds that these entertainers are giving to the public an erroneous impression of the true American negro.

If the well known and popular owners of the Fresh Air Taxi Cab Company of America, Incorporated, were representing that their carryings-on over the radio typified the life, intellect, and philosophy of colored folk in general there would be some basis for the complaint. But we have never heard that Amos 'n Andy aim to satirize the entire colored race any more than Weber and Fields were supposed to be a takeoff on the entire German nation, or Chick Sales in his comical Swedish roles on the stage means to typify Swedish people as a whole.

Amos 'n Andy, ably supported by such personable characters as Brother Crawford, Lightnin', and the Kingfish to say nothing of Madame Queen and the latest victim of Andy's Romeo-like ways, Honey-Bunny-Boo, are individuals who represent only themselves. So it is that the complaint against the act as a whole is no more justifiable than it would be for our tens of thousands of college professors to protest the frequent stage characterization of the professor as a ridiculously absent minded person. For not all college professors are actually so forgetful as, upon retiring, to kiss the cat goodnight and put their wife outdoors.

But even aside from all that, we don't know that there's so much to be ashamed of in Amos 'n Andy. As we have come to know them, they're pretty good citizens. Perhaps their early education was somewhat neglected and neither could qualify as a lexicographer or parliamentarian, even though it might be difficult to convince Andy that he couldn't. Again, Andy isn't in the habit of underestimating his business acumen, but who—especially a president of two or three big businesses—is in the habit of so doing?

Again, we have yet to hear an indecent or suggestive remark from either, never a dishonest deal to which they were wittingly a party, never an unclean word. And if you want our opinion, that fellow Amos is about as natively smart and sensible as they make 'em.

So, to borrow from the vocabulary of the big business man of the two, "All in favor of the act signify by the usual sign of aye. the reponents no. the ayes have it."

DePriest Against Word 'Negro'

Those must be thoughtful citizens indeed who celebrated "Colored American Day" at Jeannette, Pennsylvania, last week. Congressman DePriest wrought better than he knew when he joined the protest of the celebrants against the use of the word "Negro." The resolution passed by the assemblage of three thousand or more based its objection to the inveterate use of the

word, however, on too narrow grounds. They resolved that the race was becoming too mixed to be called "Negro." They resolved that the Afro-Americans now numbering fifteen million have been steadfast in peace and loyal in war. They boasted that the race was making historic strides since slavery, in culture and civilization had neither become "Red" nor rotten. Therefore they resolved that the accurate and respectable term to be used is "Colored".

These reasons are true, but only partially true. There are African tribes of all the color hues, from yellow to black. Therefore, the race's admixture here does not absolve it from the appellation and stigma of the word "Negro". "Negro" is neither historically nor etymologically correct. The Kaffirs, the Zulus, the Hottentots, Bushmen, Ashantis, Egyptians, Berbers, Abyssinians and all the rest of the Africans are not "Negroes." With the exception of the tribe of slaves who have for countless generations served the Abyssinians, there are and have been no Negroes in Africa. The word "Negro" in Spanish means black and this gave rise through the early importation of slaves to the use of the word. But a small proportion of the slaves imported to America came from the territory to the southwest of the Sudan, from which Abyssinia has drawn its slaves. The word "Negro" carries with it historically and actually the brand of slave.

The American mind unconsciously reverts to slavery and servitude when the word "Negro" is used with which indeed for many centuries it was synonymous. "Colored" has an infinitely more respectable connotation and details as an adjective the use of a noun following, such as man, woman, child or citizen. The use of such a word as "Colored" or Aframerican instantly banishes the corruptions of the word "Negro" such as "Nigger" and "Negress." It stamps instead indelibly and continuously as pleasing impressions on the brain the equal humanity of colored people. The use of the word "Negro" tends to build up a nation within the nation, just as if ever and anon the press and public should refer to Americans of other extractions as Italians, Jews, or Germans. Though behind all these there is a tradition and a national and economic strength, yet with all America is merging them all into a melting pot of American citizens, nothing more and nothing less! Neither admixture nor progress are the main reasons for avoidance of the use of the hated term, but rather the right and good reason of a better form.

ASK MME. C. J. WALKER MEDAL NOMINATIONS BE SENT N.A.A.C.P.

NEW YORK, Oct. 29—Nominations for the 1931 gold medal, donated annually by the Madam C. J. Walker Company and awarded by a committee consisting of executives of the Walker Company and of the National Association for the Advancement of Colored People, should be received not later than January 1, 1932. The nominations should be sent in much earlier if possible.

Any person is eligible to make a nomination, but the nominee must be some member of the N. A. A. C. P., not a paid employee thereof. The award is given for the highest achievement in service to colored people through the work of the N. A. A. C. P. during the year for which the

award is made.

All nominations and correspondence should be directed to the secretary of the board of awards, William Pickens, 69 Fifth avenue, New York City. The other members of the committee are Walter White, chairman; Mae Walker Perry, F. B. Ransom, Robert W. Bagnall.

ATLANTIC CITY, N. J.

PRESS

OCT 9 1931

Anti-Amos 'n' Andy

The Pittsburgh Courier, Negro weekly, claims, saying radio's best known characters—were invited to have secured one-third of its goal of 1,000,000 names to a petition asking the Federal Radio Commission to ban Amos 'n' Andy. Three basic reasons are given: 1. Exploitation of Negroes for white commercial gain; 2. Portrayal of characters detrimental to self-respect and general

advancement of the race. 3. Placing business activities among Negroes in a harmful light. The commission has received a resolution from a St. Louis colored lodge characterizing the Peppodent feature as "purely a caricature of the weakness and most undesirable expressions of Negro character." On the other hand, Correll and Gosden—now on their third year in portraiture of the race's best known characters—were invited to attend a picnic sponsored by the rival of the Pittsburgh Defender, Chicago Defender. Not only that, but 15,000 bars of Amos 'n' Andy candy were scheduled to be distributed. The Pathfinder

August 14, 1931
DePriest, Andy

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The American mind unconsciously reverts to slavery and from which Abyssinia has drawn its slaves. The word "Negro" carries with it historically and actually the brand of a noun following, such as man, woman, child or citizen. The use of such a word as "Colored" or "African" instantly banishes the corruptions of the word "Negro" such as "Nigger" and "Negress." It stamps instead indelibly and continuously as pleasant impressions on the brain the equal humanity of colored people. The use of the word "Negro" tends to build up a nation within the nation, just as if ever and anon the press and public should refer to Americans of other extractions as Italians, Jews, or Germans. Though behind all these there is a tradition and a national and economic strength, yet with all America is merging them all into a melting pot of American citizens, nothing more and nothing less! Neither admixture nor progress are the main reasons for avoidance of the use of the hated term, but rather the right and good reason of a better form.

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The Pathfinder

AFRICAN ASSOCIATION FORMED FOR WELFARE OF NEGROES OF WORLD

Is Significant Far Reach-
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Headquarters In London,
England

HAS A STRONG BACKING

To Establish Centers In-
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Foreign Countries And
America

By O. D. PACHEW
Special Correspondent of the St.
Louis, Argus

LONDON, England, Oct. 14 -- A most significant movement in the interest of Negroes throughout the world has been started here in the organization of the West African National Association. The body has the backing of one of the richest group of colored leaders in the world who represent vast trading interests in the great commercial centers that dot the West African coast. A. K. Kpakpa, one of the most outstanding thinkers of the present day is president of the association which has central headquarters at Empire House St. Martins-Le-Grand.

Seeks Tolerance

In response to a vital need the above Association has been founded for the purpose of promoting the welfare of West Africans and persons of African descent (including those originally from the territory South of Morocco to the North of the Gulf of Guinea) and improving the relations between them and other races throughout the world.

The primary object of the Association is to stimulate a community of interests among Africans irrespective of their religious beliefs or political affiliations.

The colour bar to which Africans and their cousins in America are subjected in European and American countries is pregnant with consequences which are as unhealthy as the European's proud ignorance of the character, culture and outlook of the so-called coloured races. These unhappy mental attitudes can be corrected by encouraging intellectual, cultural and social contacts between members of the two races.

To Establish Clubs

The programme for the establishment of Residential Clubs in Great Britain, France, Belgium, America and West Africa will fulfill our purpose in so far as our clubs will serve as centers providing opportunities not only for mutual aid, discussions or adjustment of problems but also for inter-racial co-operation.

The social functions which are being organized by the Association in London to raise funds are attaining a satisfactory measure of success, but we depend, however, for financial support mainly on the liberality of members of the African race in Africa and the United States of America.

The Secretary of the Association has the following to say.

We appeal to you on particular for specific assistance by way of appropriate for specific assistance by way of appropriate publicity, apart from any contribution which you may be generous enough to make and trust that the opening of this correspondence will mark a unique chapter in the history of this Association.

Will you kindly send us the names and addresses of Afro-American ladies and gentlemen who might be interested in our cause.

MADAM WALKER MEDAL NOMINATIONS SOUGHT

Amsterdam News

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All nominations and correspondence should be directed to the secretary of the board of awards, Wil-

What the People Think

PROTESTS OFFENSIVE WORD

To the Editor of The Call:

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While listening in over radio station KFW of Wichita, it has been quite a frequent thing of late to hear Kent Eubanks originator of "When You and I Were Boys" refer to the old

colored mother of the South as "his nigger mammy."

On several occasions recently these words have rung through the microphone into the listening ears of hundreds of colored citizens of Wichita, who have tuned in on their radio to hear the evening program only to be humiliated by hearing Mr. Eubanks' slanderous remarks.

The days of the "nigger mammy" long since passed and with it went the offending phrase. It seems that after all of the years that Mr. Eubanks and his like were nursed by the Negro mother who gave that generation the care and attention that their own mothers could not give, he could at least find another word, less offensive and insulting than the one he chooses to use in his radio broadcasts.

And after looking over the years, the happiest ones Mr. Eubanks spent were under the guidance of the "Old Colored Mother," and yet the only respect shown her after her years of ceaseless toil and after she has passed into the great beyond, is to refer to her as "my old nigger mammy" over the radio.

I think that he is doing an injustice not only to the Old Colored Mother's, but to the Negro race as a whole and therefore as a colored citizen of Wichita, I am asking him to please refrain from further use of this word over the radio.

A COLORED CITIZEN,
Wichita, Kas

G. M. Johnson Resolution Explained

Editor's note: Several months ago George M. Johnson, a successful coal mining machinery manufacturer, of Jeannette, Pa., made public a set of resolutions advocating the disuse of the word "Negro." Since then he has received numerous requests for fuller information. Through The Courier Mr. Johnson will explain each section of his resolutions in a series of nine articles.

Courier
10-16-31
(Installment 3)

By GEORGE M. JOHNSON

JEANETTE, Pa., Oct. 15—In last week's article I attempted to prove that colored Americans have achieved sufficiently in the economic and educational world to warrant them in demanding self-respect. In this article I shall touch on section three which is as follows:

Whereas the adoption of the Fourteenth Amendment to the Constitution of the United States of America did unconditionally make "All persons born or naturalized in the United States, and subject to the jurisdiction thereof, citizens of the United States and of the State wherein they reside."

The above section, quoting a portion of the Fourteenth Amendment

to the Constitution, is written to call attention of Colored Americans to the fact that we are, as to nationality "AMERICANS," each and every one of us born or naturalized in the United States and we should never lose sight of this fact when filling in application forms or speaking of our nationality. Many of our race practice the unconstitutional habit of writing their nationality, Negro. And when the question is asked of us on an application form—"What is your race?" most of us write "Black." Such an answer is ridiculous, unconstitutional and physiologically wrong.

Why? Because our Constitution does not make distinction as to nationality and so far as race is concerned, I would call attention to the evolutionary intermingling of bloods which has changed the general complexion of the Colored Americans so much, that today, according to statistics more than 51 per cent of the race are more white than black. Therefore it would be untruthful to call a race "black" when more than half of the entire number are more white than black.

The writer has conducted an extensive research for a word that would do justice and apply to all of our group. The only term found broad enough to cover all the various colors constituting our race is the word "Colored."

Now, therefore, in the future let us not deny ourselves of our Constitutional nationality, but insist that we are Americans — not "Negro Americans." If we must use race distinction, why not call ourselves COLORED AMERICANS.

We can never hope to receive an American's consideration until we claim our Americanship, and denounce all nicknames, such as "Negro," "Nigger" "Negress" "Coon" "Big Boy" "Shine" "Snowball," "Amos 'n' Andy" and all the rest of those insulting, slanderous and untruthful terms that any other self-respecting race of people would reject. We should come out in the open and reject such appellations in a united protest. We should, at least, be honest and fair with ourselves and cooperate for the good of the race. In such manner we would honor the Constitution in which we must place our trust for a better and happier American nation even though it be made up of two different races—white and colored Americans.

WINSTON SALEM, N. C.

SENTINEL

SEP 15 1931

No Slam at a Race

Amos 'n' Andy, comedian, have entertained thousands nightly with their negro dialect broadcast, are not pleasing to some members of the race which they burlesque in their impersonations.

Officers of the National Baptist Convention or any other race or nationality. Abie's Irish son, a negro church organization, recent Rose, the play which burlesques both the Irish and the Jew ran for two years on Broadway in a city which is largely populated with people of these two nationalities. Because Amos and Andy speak in outlandish fashion, because they have troubles which are largely brought on by their irresponsible natures, does not imply that the negro race speak or act in that fashion. The Southern man is accustomed to being the butt of Northern

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Officers of the National Baptist Convention, a negro church organization, recently passed a resolution protesting the burlesquing of the negro over the radio, especially by the broadcast team known over the country as Amos 'n' Andy. Their attitude is that the negro dialect stunts and shows undue disrespect to the negro race. It is true that these comedies of negro irresponsible natures, does not imply that life show in a humorous light all the weaknesses in the race. Any burlesque does that whether it deals with the Jew, the Irish, the Southern man is accustomed to being the butt of Northern



Peter Salem Firing the Shot which Killed the British Commander at the Battle of Bunker Hill, June 17, 1775. Race should observe "Salem Day" every year, everywhere in U.S.A.

HONOR PETER SALEM

LARGE GATHERING OF MANY RACES HEAR VALOR OF COLORED SOLDIERS EXTOLLED BY WHITE AND COLORED SPEAKERS AT MONUMENT TO BATTLE OF BUNKER HILL—TRIBUTES ALSO IN ST. MARK CHURCH—MEMBER OF GOVERNOR'S COUNCIL AND ROXBURY JUDGE SPEAKERS—DEMANDS MADE ON PRES. HOOVER AND ALA. GOVERNOR

Under the large headline, "Urges June 17 be legal holiday—Brennan also in tribute to colored race," the Boston Post of June 18, 1931, published as follows: "James H. Brennan, member of the Governor's Council, launched a movement to make Bunker Hill Day a legal holiday by legislation, at the annual exercises of the Boston Branch of the Equal Rights League, at Bunker Hill monument yesterday.

The councillor, who was representing Governor Ely, paid tribute to the valor of the colored soldiers who fought in the Revolutionary war.

Attorney Albert G. Wolff, president of the Boston branch, told the story of

Peter Salem, Salem Poor and other colored soldiers of the Colonial army, who beat back the British at Bunker Hill. It was a bullet from the musket of Peter Salem that killed Major Pitcairn, he said. W. Munroe Trotter lauded the valor of the colored citizen.

The gathering adopted a resolution calling upon President Hoover to modify the segregation of colored men in government employ.

In particular, the resolution requested the President to rescind War Department orders causing colored Gold Star mothers to travel on ships by themselves on their way to visit the graves of their sons in France. Atty. J. S. Bourne told in detail of the arrest and railroading to a death sentence of the 8 colored lads at Scottsboro and urged the audience to send protests to the Governor of Alabama at such uncivilized action.

Among Listed Events

These exercises for the colored heroes were listed in the Boston dailies and all dailies as part of the exercises in the official Bunker Hill Day observance.

The Peter Salem Exercises

The presence of a member of the Governor's Council, Hon. James H. Brennan, and of a Boston judge, Hon. Franklin W. Miles, one on Bunker

Hill monument grounds, and the other at St. Mark Congregational Church, as eulogists of the colored soldiers of June 17, 1775, first regular battle for American Independence were leading features of the 1931 "Peter Salem Day" observance under the National Equal Rights League. Other features in this campaign to make known the race's service to the country and to white Americans were the large crowd of white listeners, children and adults at the monument, when rain had just turned to sunshine, and the inclusion of the Peter Salem exercises among the regular events of Bunker Hill Day in all the dailies.

Memorial to World

Councillor Brennan praised the League for patriotically honoring the holiday as against merchants who kept stores open. Pres. Wolff gave a clear exposition of the services of colored soldiers in this first battle and ever since and asked if present color discrimination was fair. The crowd took great interest in the full story of Scottsboro by lawyer Bourne and applauded his request for help for the 8 lads.

Secretary Trotter, after stating that the race called attention of white Americans to the soldier sacrifices by the race for the country in order to demand in return a cessation of color proscription as a fair return. Then he spoke in memory of the late James L. Neill, for over 20 years the able, race-loyal national recording secretary, whom he characterized as loyal and useful to his race, advocate of religion and of equal rights, well educated, successful in profession and business, worthy churchman, brave, honest agitator against the color line, and ardent organization worker for equality for his race.

Demands

On motion of Mr. Trotter the audience passed a motion to memorialize Pres. Hoover in the name of the Salems and all other colored soldiers, to abolish segregation for Gold Star mothers, government employees, R. O. T. C. officers in northern colleges, and to request the Governor of Alabama to see that the Scottsboro lads were released.

Evening Observance

At the night services in St. Mark Congregational Church tributes to the colored soldiers of the battle with a demand for equality in return were made by Pres. Wolff, Secretary Trotter, Rev. A. Laviscount, the pastor, who scored white Americans for spreading prejudice into all countries where they went, and Mrs. M. Cravath Simpson. Little Elswar Walker read a Dunbar poem and Gertrude Walker played well a soprano solo. Mr. Trotter eulogized the late James L. Neill of Washington and Judge Miles made the principal address in praise of colored soldiers of all wars.

Judge Miles

Judge F. W. L. Miles of the Rox-

bury Court spoke as to neighbors. He said he knew that the valor of colored soldiers for the U. S. A. existed not only 156 years ago, but in the recent World War and in between as he, himself, had served in that war. There black and white and red men faced the same bullets, in the same trenches, falling for the same cause, with brotherhood, which should exist today.

He said the public schools were the greatest boon to democracy. The trouble was that we do not know each other well enough. In school, and war, people rub shoulders and learn to treat people as they find them. He said it was of no importance as to color, but what kind the heart was. Learn to live together.

He said the Roxbury judges find no difference in races as to number of offenders, that they intended the colored people get full justice. He brought greetings of the court to the colored lawyers also.

In Praise of Neill

Mr. Trotter said stress on the example set by the late James L. Neill, a living argument for his race deserving equality, as to education, family duties, professional and business success, good character, public spirit and religious duties. All this gave respect to any cause or organization which he expounded. He was sturdy and steady, so unselfish and courageous as to inspire confidence, a great help to the League, which had the use of his home for conferences, from which nationwide petitions were so often taken to Presidents. Above all he was free from self-seeking in the stands he took, never influenced by desire for pecuniary gain, political office, public honors or to be on the popular side. The league had suffered an irreparable loss and the race had lost an able, intrepid champion of its rights.

Franklin, Va., News

Friday, June 19, 1931

A SOUR NOTE ON AMOS 'N' ANDY

A queer slant is taken on the nightly Amos 'n' Andy radio performances by the Virginian-Pilot, which, in its Sunday editorial columns, after abjuring these black-face comedians and all their works, expresses the fear that the antics of this popular pair are misrepresenting and holding up to ridicule American Negro life. In substantiation of his apprehensions the editor of the Virginian-Pilot cites the recent action of the Pittsburgh Courier, leading Negro paper, which is calling for a million signers to protest against the Amos 'n' Andy radio serial "as a menace to our self-respect, our professional, fraternal and economic progress." Laying aside for the moment the absurdity of the protest, it will require several million

protests to retire America's most popular radio feature from the air, since it is a matter of common knowledge that the fifteen minutes broadcast by Amos 'n' Andy is an almost sacrosanct observance in millions of American homes, and that supper hours are shifted to accommodate the hearers of the feature; the telephone offices are practically dormant during the period, and business and social engagements are carefully timed not to interfere with "the Fresh Air Taxicab Company's tribulations," not to mention the lunch room, Lightnin', Madame Queen, Ruby Taylor, Brother Crawford, his "very unhappy" wife, et al.

As to any possible detrimental damage to the self-respect of the American Negro, countless thousands of jokes have been and still are being published, told and broadcast bearing on the racial peculiarities and idiosyncrasies of other racial groups, such as the Scotch, the Irish, the Dutch, the shrewd, calculating New Englander, the fire-eating Southern Cunt and others, with no organized protest against them. Personally, we confess to a low-brow fancy for Amos 'n' Andy, nor has it ever occurred to us that any harm is being done to the Negro race thereby. As to inaccuracies in dialect, of which a Negro paper in Harlem complains, Amos is a genuine Negro if we ever heard one talk; and while our unfamiliarity with the Harlem Negro does not qualify us to pose as a critic on that point, we have employed or otherwise come in contact from time to time with Southern Negroes who had sojourned in Harlem for a season, and have thought that Andy runs fairly true to type for the locality he represents. Negro dialect varies as much or more in various States than the speech of white people. Joel Chandler Harris, in his characterization of the Georgia Negro, was quite different in his dialect, and properly so, from the inimitable Virginia Negro stories of Thomas Nelson Page, while it is said that the speech of the Gullah Negro of the South Carolina littoral as portrayed by Du Bose Heyward in "Porgy" was so unintelligible to white ears that it had to be "translated" before it could be understood in the stage presentation of that book.

And so Amos, who, notwithstanding his long residence in Harlem, retains all of the familiar speech and likable characteristics of the Georgia cotton field Negro, and his pal, Andy, who has

adopted the to us unnatural patter of the true Harlemiter, will continue to amuse millions who tune in "every night except Sunday" for the familiar theme tune, "The Perfect Song," and chuckle over this precious pair with no thought of any harm to the Negro race, and, too, with no particular benefit to anyone except in what they may add to the amusement of such simple souls as the editor of this paper and about thirty million other like-minded people

THE NEXT GREAT MOVEMENT IN THE PROGRESS OF THE NEGRO

THE next great movement in the progress of the Negro race in America should be along the line of economic competence, and efficiency. This movement should be twofold: We must specially prepare our people to compete in common labor with other races now crowding into the avenues of employment in which we have held a practical monopoly since slavery. This problem is more serious than most of us imagine. The payment of living wages for common labor now in vogue throughout the country, and the unemployment situation so appalling everywhere are forcing many persons of the white race to engage in the kind of labor, a decade ago, considered below the dignity of white people. Even in the South, where the Negro has been considered an immovable fixture in certain kinds of labor, he is gradually being replaced by workers of other races. This replacement is not necessarily racial, but my observations are that it is being done quite often on account of the lack of efficiency and dependableness on the part of the Negro worker. I sat down at the lunch counter the other day in a Louisiana town which caters both to white and Negro trade. I walked in by the Negro cook who was sitting on a bench outside waiting to prepare the next order. I sat at the counter fully two minutes, but the Negro cook showed not the least sign of interest in me nor in his work until the waiter, a Greek, came out, called him several times to secure his attention, and finally he became interested enough to come in and prepare my order. He was an excellent cook, was humming a Negro spiritual while he sat there, but he was not wide-awake to his job for which he was being paid. It is not race prejudice which removes that type of Negro worker, but his own indifference and lack of efficiency.

should awaken both our workers and our leaders to a realization of the importance of gainful employment. Even our ministers must give some time and thought and the Negro in America must make his own way. This cannot be done altogether among such professionals as preachers, teachers, entertainers, physicians, and lawyers, but it must be done in the realm of big business also. Unfortunate for us, we have never yet been able to develop in our youth very great aspirations for doing business in a big way. Our athletes have become worthy competitors of those of other races. Our orators and singers rank among the best without regard to race. Our poets, artists, and entertainers are among the best. We have grown stars of the first magnitude in every line of endeavor except in big business. This is indeed unfortunate, because we are living in an age of big business. We are too poor to support any of our leaders in an adequate manner. Even our star pugilists must have white managers, and depend upon the white race for their support in a large way commensurate with their talents and efficiency. Our great singers can air or stoning the moon? Would it not be intellectually more profitable to expend our thought and our energies in solving our problems right down where we are, problems which concern us all through our everyday living?

It would not be unwise for our professional and business people to consider and discuss matters of employment among our people. Upon the economic efficiency of the masses of our people depends the success of our professional and business people. One cannot prosper very well without the other. A general awakening among all classes of our race group to the importance of securing and maintaining our economic competence and efficiency among the common labor workers of our group is imperative in this strenuous economic time in which we are living.

The present unemployment situation

development of big business and great business leaders among us.

Outside of the realm of common labor, the Negro in America must make his own way. This cannot be done altogether among such professionals as preachers, teachers, entertainers, physicians, and lawyers, but it must be done in the realm of big business also. Unfortunate for us, we have never yet been able to develop in our youth very great aspirations for doing business in a big way. Our athletes have become worthy competitors of those of other races. Our orators and singers rank among the best without regard to race. Our poets, artists, and entertainers are among the best. We have grown stars of the first magnitude in every line of endeavor except in big business. This is indeed unfortunate, because we are living in an age of big business. We are too poor to support any of our leaders in an adequate manner. Even our star pugilists must have white managers, and depend upon the white race for their support in a large way commensurate with their talents and efficiency. Our great singers can air or stoning the moon? Would it not be intellectually more profitable to expend our thought and our energies in solving our problems right down where we are, problems which concern us all through our everyday living?

In the cultural arts we are developed far beyond our wealth and thereby place ourselves in a precarious position. Ten of our young people are studying music on some instrument to one who is studying some gainful trade, such as carpentry, brick masonry, tile setting, plumbing, and automobile mechanics. These trades are fundamental. The cultural arts are only secondary, and yet we are placing an overemphasis on them. Culture in music may make us shine as stars in social functions; but what do social functions amount to among a race that is forced to live down on the lowest scale of wage earning or on the bread-line?

Situated as we are here in America, and forced on account of American traditions to live a kind of separate life in the midst

of our social order, we have an abundant opportunity to husband our resources and buying power in such a manner as to make them productive of great wealth among us. We are doing this very successfully in that form of business where race prejudice forces us to patronize our own people. Why can we not of our own intelligent volition have a similar success in all lines of business? A race that is forced to do its best work by pressure from the outside needs never even imagine that it can keep pace with other races who do their great works prompted by motives and powers within themselves.

The business future of the Negro race is entirely dependent upon its growth and development of great business leaders who consecrate and dedicate their time and talents to business. It cannot be done by preachers and orators and spellbinders of any type among us. Business can be made successful only by business people.

It would be a wise policy among us to select from among the best of our youth persons of greatest promise, and direct them into the channels of business. Our places for lawyers, preachers, physicians, dentists, and the like are far more crowded than our opportunities for doing business. We must learn to applaud the good salesman among us even more heartily than we do the persons who plays well on some musical instrument or who sings or speaks well. We yell ourselves hoarse when our athletes succeed, but allow our envies and jealousies to kill the least aspirations of our people to achieve success in business. There must be brought about, somehow, a radical change among us in our attitudes toward business and business people. The next great emphasis in the progress of the Negro race must be along the line of economics. We must hold our place in common labor, and we must develop great business leaders among us capable of developing big business, or our future is hopeless.

THE CONTRIBUTION OF THE WEST INDIAN NEGRO IN AMERICA

(By C. G. Woodson)

It is timely that, at the annual meeting of the Association for the Study of Negro Life and History in New York City from the 8th to the 12th of November, some consideration will be given to the unusually large contribution made by the natives of the West Indies to the development of the race in the United States. Because of prejudice, with which almost any foreigner would naturally meet, we have been accustomed to refer to these citizens with epithets which are more indicative of the ignorance of those who utter them than an evaluation of the worth of people who in several respects are far in advance of the native Negroes of the United States.

We too often forget that in the course of the triangular slave trade the majority of the enslaved Africans were first brought to the West Indies when cheap labor was very much in demand to produce sugar, and that a large number of the first slaves brought to the United States came from the West Indies, which served as a sort of way station from Africa to America. Having enjoyed in the West Indies some years later more privileges than were allowed the Negroes of the cotton plantations, the natives who continued to come from these islands to the United States, tended to elevate their less fortunate fellowmen in the settlement along the Atlantic. Refugees from the Haitian Revolution, started by Dessalines and Toussaint Louverture, settled in this country in and near the ports along the Atlantic and the Gulf of Mexico and stimulated the struggle for freedom. The most outstanding of these West Indian immigrants was Denmark Vesey, who worked out the best conceived plan for a servile insurrection started during enslavement of the race.

In recent years we have profited by the contribution of the West Indians in various ways. Few of us think of the fact that Bishop J. B. Smalls and Bishop C. C. Alleyne

of African Methodist Episcopal churches and artisans working at Zion Church, and Bishop W. B. Derrick and Bishop John Hurst of the African Methodist Episcopal Church were born in the West Indian Negro, as a rule, is more of a dies; and also the fearless fight-dynamic force in a community than er, R. C. O. Benjamin; the noted lawyer, D. Augusta Straker; the beloved educator, W. H. Croghan; and the distinguished scholar, E. W. Blyden. Without the achievement of such gentlemen those who rehearse the progress of the Negro race in America would have less to talk about than they now have. In proportion to their number in this country, the West Indians have made a much larger contribution to the higher striving of the race here than the native Negroes of the United States themselves.

The reason for these differences are simple. In the first place the native West Indian is almost two generations farther removed from slavery than the native Negro of the United States. Being in a country where the blacks decidedly outnumber the whites, moreover, the Negroes on these islands have figured more conspicuously in the social, economic, and political life than members of this race have been able to do in the United States. The whites in the West Indies constitute the governing class in the sense that they have the last word in exercising final authority in practically all spheres even in matters of religion; but in as much as conditions compel them to use Negroes in all capacities, there are practically no functions in the life of the people which the West Indian Negroes are not permitted to exercise.

The American, whether white or black, then, in visiting the West Indies today, is surprised to find these conditions obtaining there in contrast to the situation in our own country. We hardly know what to think when we see a Negro engineer or conductor on a train, a Negro manager in charge of an international corporation, or construction contractor with Negro me-

chanics and artisans working at trades from which they are excluded by unions in the United States. For this very reason the West Indian Negro, as a rule, is more of a dynamic force in a community than the native Negro of the United States. In his home in the West Indies, although he did not receive such high wages as employers pay for the same sort of work in this country he could go, nevertheless, into any occupation for which he had prepared himself; and he has developed, therefore, with the thought that for him all things are possible. The Negro in the United States, however, discriminated against here, turned away there, and told not to go yonder, has developed a sort of inferiority complex; and instead of thinking of great things which he can do he spends too much of his time brooding over the things which he is told he must not do, when if he had sufficient courage he might do those very things.

The West Indian Negroes, moreover, have developed with a keener appreciation of cooperation than we find in the native Negroes, who are apparently so close to slavery that they have not yet got rid of the distrust and the ill will for one another, which the slaveholding class instilled into the minds of the bondmen to keep them from uniting and starting servile insurrections. The West Indian Negroes, as on has well said in post-classical language, hang together whereas the native Negroes of the United States prefer to be hanged separately.

Wherever you find a native of the West Indies you will probably be able to interest him in doing something for another native of one of these islands. Wherever you find a native of the West Indies starting some sort of enterprise you are more than apt to see the average fellow countryman coming to his support, giving him every chance to do the thing as it should be. When you meet a native Negro of the United States,

who has been informed of an enterprise started by one of his group, however, he is liable to begin immediately to find fault with the undertaking to criticize the founder, and to do whatever he can to prevent the carrying out of the plans.

The West Indian, of course, cannot always easily succeed, for he may not have many of his native land in his chosen community in this country, and he does not usually understand enough of the slave psychology of the native Negroes of the United States to deal with them as they must be to organize the group for constructive effort. Before the American Negroes can be useful to themselves each one must be torn away from some white exploiter whose advice these Negroes always seek on important matters, sometimes even that upon such a matter as whether the Negro's son Henry should marry Sam's daughter Jane; and the exploiter usually gives the advice which redounds to his good. Some people have been unwise enough to call this interracial co-operation, but it is really racial extermination. The native West Indian, fortunate in having no such connection in this country, would do well to help break those ties which still hold native Negroes in serfdom and peonage.

The mind of the West Indian Negro, therefore, has shown larger proportion than that of the native Negroes of this country. While the West Indian Negro is conceiving such a plan as the redemption of Africa through realistic education and international trade the native Negroes in the United States are satisfied with menial service, with one or two jim crow jobs as a political compensations for twelve millions of people, and with the unusual honor of having one of their number stand for a picture with the President of the United States. When these donceurs are thrown at the native Negroes all of their problems, so far as their mind can

conceive them, are immediately solved. It is timely, then, to call for a sort of "rapprochement" between these two elements of the same race in America. The one has much ambition and few resources; the other has little ambition and many resources. The one can learn much from the other; the one can be of great assistance to the other. The one cannot advance very far without the other. The two must stand together or go down together.

This close understanding, moreover, must not be a matter of concern only to those natives of the West Indies now living in the United States, but to those living on the distant islands of the seas, those who have never touched the shores of this country and never will. The nations are now drawn into an international sphere to work out a program for a new economic and political order, and the various races suffering from distinctions in these distant parts of the world will eventually find that with respect to them their problems tend to become one. Only with a real understanding and a sympathetic cooperation in carrying out a universal program for the betterment of all underprivileged people can these interests of the race be properly taken care of. Nation, New Republic and many other of the leading magazines.

Last March a year ago, eighteen hundred students who were studying journalism in the various schools of journalism in throughout the country, met at Columbia University and this same writer succeeded in getting them to read the same papers and they made about the same comments.

Liberia, West Indies And Church To Be Discussed At Negro History Assn.

NEW YORK CITY, Oct. 28 —

Liberia as a topic for the meeting of historians in New York, from the 8th to the 12th of November, has aroused much interest. An American Negro believes that Liberia will be hopeless under the present ruling class and that nothing can be done for the country until these rulers are dislodged and the enslaved Africans have been trained to take the places of their oppressors. Ben N. Azikiwe, an African trained in the United States, takes a different point of view and eager to restate the case of Liberia. He has personal letters from President Barclay denouncing the expose of George Schuyler as a "hodge podge of all legends that are told up and down the coast of Liberia." Dr. Raymond Leslie Buell of the Foreign Policy Association comes also to the defense of Liberia in emphasizing the duty of the United States to Liberia.

West Indians have also been aroused by the fact that their relations to the Negroes of the United States will be discussed. From some like Bishop MacGuire of New York come words of protest against any such discussion. The relations between these groups are now growing more cordial from year to year. Why disturb this with a discussion of what is already settled? S. A. Baynes of Philadelphia, however, considers it a timely topic which requires scientific treatment and intelligent discussion. He has already treated this question in his pamphlet entitled "West Indian-American Relationships." Dr. Charles H. Wesley and Prof. Benjamin G. Brawley of Howard University will cover the various aspects of the problem at the session in New York on the 10th.

The Negro Church, too, as a topic has evoked criticism of various sorts. There are those who would order hands off when it comes to the church, for that ground is sacred. The Association for the Study of Negro Life and History, however, approaches any investigation scientifically and endeavors to tell the truth regardless of the effect. In the long run the method usually produces satisfactory results. To live by the truth we must know the truth. The facts of the situation will be set forth by Dr. L. H. King of

New York, and Dr. J. Vernon Johns of Virginia Theological Seminary.

Some ministers strongly endorse this way of doing things. Among these thus recently expressing such approval to the Director of the Association are Dr. George E. Stevens of St. Louis, Mo., and Dr. E. W. Moore of Columbus, Ohio. In a letter of October 20th, Dr. Moore says to Dr. C. G. Woodson:

"I have been following your articles with a great deal of interest and want to congratulate you on the same. I hope that you will not be deterred by any adverse criticism coming from the ranks of the ministry. The very fact that your articles have brought such is the best evidence that you have struck oil and that you are on the right road. Keep on the good work for the entire religious life, whether expressed through Baptist or Methodist, is a tragedy; and nothing short of a revamping all along the line will restore us to a desirable condition and bring a favorable response and support from the people whom the churches are supposed to serve."

Contribution Of The West Indian

B. C. G. WOODSON

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dies where cheap labor was very much in demand to produce sugar, and that a large number of the first slaves brought to the United States came from the West Indies, which served as a sort of way station from Africa to America. Having enjoyed more privileges than were allowed the Negroes of the cotton plantations, the natives who continued to come from those islands to the United States brought a higher culture which tended to elevate their less fortunate fellowmen in the settlements along the Atlantic. Refuges from the Haitian Revolution, started by Dessalines and Toussaint Louverture, settled in this country in and near the ports of the Atlantic and the Gulf of Mexico and stimulated the struggle for freedom. The most outstanding of these West Indian immigrants was Denmark Vesey, who worked out the best conceived plan for a servile insurrection started during enslavement of the race.

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these conditions obtaining there in contrast to the situation in our country. We hardly know what to think when we see a Negro engineer or conductor on a train, a Negro manager in charge of an international corporation, or a construction contractor with Negro mechanics and artisans working at trades from which they are excluded by unions in the United States. For this very reason the West Indian Negro, as a rule, is more of a dynamic force in a community than the native Negro of the United States.

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NEGRO LIFE AND HISTORY MEETING
Pittsburgh, Pa.

WASHINGTON, Oct. 22—A meeting of the Association for the Study of Negro Life and History, Inc., will be held Nov. 8 to 11 in New York City. Dr. Carter G. Woodson, director of the association, is in charge of the sessions, which will be devoted to literary addresses and discussions on various phases of Negro life by prominent speakers and an exhibit of Negro literature and art. In addition to Dr. Woodson, the following will speak: Dr. John Hope, president of Atlanta University; Mr. Charles S. Johnson, who recently investigated conditions in Liberia; Dr.

Raymond Leslie Buell, Dr. Charles H. Wesley and Prof. Benjamin G. Brawley, both of Howard University; Dr. E. Franklin Frazier, of Fisk University; Prof. Maurice R. Davie, of Yale University; Prof. Everts B. Greene, of Columbia University; Dr. L. H. King, former editor of the Southwestern Christian Advocate; Dr. J. Vernon Johns, of

the Virginia Theological Seminary and College, and George E. Grant, of Morgan College.

The sessions will take place in different churches of the city. The exhibit will be held in the 135th street branch library.

To Subject Negro Church To Meeting's Acid Test

By Dr. CARTER G. WOODSON

The Association for the Study of Negro Life and History.

AT the forthcoming annual meeting of the Association for the Study of Negro Life and History to be held here from November 8 to 12, the Negro church as a factor in the life of the race will be given serious consideration. It will be subjected to the acid test and evaluated as students of social science would treat any other force in present day life.

One speaker will mention the good things which the church has accomplished, what it has actually achieved, what it has undertaken for the public good, and what it has inspired others to do. Another will follow him to show wherein the church has failed to measure up to what has been required of it, wherein it has not embraced the opportunities to stimulate the progress of mankind, wherein the church has gone wrong when it had sufficient enlightenment to know what to do and how to do it.

Finally, another speaker will discuss the feasibility or desirability of uniting the Negro churches. In the first place, can such a thing be done? In the next place, would it put the churches in a more advantageous position than they are today? Would they be less corrupt if united? What are the facts in the case? What does history show to be the true course in the matter?

In other words, the church, the most significant force in the life of the Negro, will be analyzed just as a research man tests a mineral which he finds and does not quite understand. The so-called sacred veil will be thrown aside and disregarded. The institution must stand the test. If it does, well and good, and let every one rejoice; if it does not stand the test, there must be something wrong, which must be studied, and when understood that particular evil must be remedied.

These discussions will throw some light on various questions now arising in people's minds. Some are saying that religion among Negroes has become a racket. To what extent, then, do the methods of the church parallel those of the gang now all but dominating the entire nation? This is a serious charge and should be met with facts rather than with abuse. Calling men fools because they make such statements does not help the church.

It is charged that some Negro churches actually gamble. One is asked to draw the short or long straw or purchase the ticket with the lucky

generate class that exploited the people for money to waste it in racing horses and drinking liquor. Some of such ministers were known to have illicit relations with women and, therefore, winked at the sins of the

officers of their churches, who sold their own offspring by slave women.

Although I was born ten years after the Civil War, the morals and religion of that regime continued into my time. The majority of rich or well-to-do white men belonging to the church in Buckingham county, Virginia, indulged in polygamy, raising one family by a white woman and another by a colored or some poor white woman. I remember distinctly that both the owner of the largest slate quarry and the owner of the largest factory in that county lived in this fashion. One was an outstanding Episcopalian and the other a distinguished Catholic.

One day the foreman of the factory, a polygamous deacon of the local white Baptist church, called the workmen together at noontime for a short memorial service to do honor to Parson Taylor, for almost half a century the pastor of the largest white Baptist church in that section. The foreman made some remarks on the life of the distinguished minister and then we all sang "Shall We Meet Beyond the River?" but to save my life I could not restrain myself from wondering all that time whether his white wife or colored paramour would greet him on the other side, and what a conflict there would be if they happened to get into an old-fashioned hair pulling. In spite of his libertine connections, however, this foreman believed that he was a Christian and when he died his eulogist commended his soul to God.

Some years later, when I was serving my six years' apprenticeship in the West Virginia coal mines, I found at Nutallburg a very faithful vestryman of the white Episcopal church at that point. He was one of the most devout from the point of view of his co-workers. Yet, privately, this man boasted of the fact that he participated in that most brutal lynching of the four Negroes who had met their doom at the hands of an angry mob in Clifton Forge, Va., in 1892.

It is very clear to me, then, that if Negroes got their conception of religion from slaveholders, libertines, and murderers, there may be something wrong about it and it would not hurt to investigate it. It has been said that the Negroes do not connect morals with religion. I would like to know what race or nation does such a thing. Certainly the whites, with whom the Negroes have come into contact, have not done so.

Comparison of Negroes in America and West Indies

By Dr. CARTER G. WOODSON

The Association for the Study of Negro Life and History.

IT IS TIMELY that at the annual meeting of the Association for the Study of Negro Life and History in New York City from November 8 to 12, some consideration will be given to the unusually large contribution made by the natives of the West Indies to the development of the race in the United States. Because of prejudice, which almost any foreigner would naturally meet, we have been accustomed to refer to these citizens with epithets which are more indicative of the ignorance of those who utter them than an evaluation of the worth of people who, in several respects, are far in advance of the native Negroes of the United States.

We too often forget that in the course of the triangular slave trade the majority of the enslaved Africans were first brought to the West Indies where cheap labor was very much in demand to produce sugar, and that a large number of the first slaves brought to the United States came from the West Indies, which served as a sort of way station from Africa to America. Long enjoyed in the West Indies the years later more privileges than were allowed the Negroes of the cotton plantations, the natives, who continued to come from those islands to the United States, brought a higher culture which tended to elevate their less fortunate fellowmen in the settlements along the Atlantic.

Refugees from the Haitian Revolution started by Dessalines and Toussaint L'Ouverture settled in this country in and near the ports along the Atlantic and the Gulf of Mexico and stimulated the struggle for freedom. The most outstanding of these West Indian immigrants was Denmark Vesey, who worked out the best conceived plan for a servile insurrection started during enslavement of the race.

In recent years we have profited by the contribution of the West Indians in various ways. Few of us think of the fact that Bishops J. B. Smalls and C. C. Alleyne of the African Methodist Episcopal Zion Church and W. B. Derrick and John Hurst of the African Methodist Episcopal Church were born in the West Indies; and also the fearless fighter, R. C. O. Benjamin; the noted lawyer, D. Augusta Straker; the beloved educator, W. H. Crogman; and the distinguished scholar, E. W. Blyden. Without the achievements of such gentlemen those who rehearse the progress of the Negro race in America would have less to talk about than they now have. In proportion to their number in this country, the West Indians have made a

much larger contribution to the higher striving of the race here than the native Negroes of the United States themselves.

The reasons for these differences are simple. In the first place, the native West Indian is almost two generations farther removed from slavery than the native Negro of the United States. Being in a country where the blacks decidedly outnumber the whites, the Negroes on those islands have figured more conspicuously in the social, economic and political life than members of this race have been able to do in the United States. The whites in the West Indies constitute the governing class in the sense that they have the last word in exercising final authority in practically all spheres, even in matters of religion; but inasmuch as conditions compel them to use Negroes in all capacities, there are practically no functions in the life of the people which the West Indian Negroes are not permitted to exercise.

The American, whether white or black, in visiting the West Indies today, is surprised to find these conditions obtaining there in contradistinction to the situation in our own country. We hardly know what to think when we see a Negro engineer or conductor on a train, a Negro manager in charge of an industrial corporation, or a common contractor with Negro mechanics and artisans working at a job from which they are excluded in the United States. The very reason the West Indian, as a rule, is more of a dyer in a community than the native Negro of the United

States is his home in the West Indies, although he did not receive such high wages as employers pay for the same sort of work in this country, he could go, nevertheless, into most any occupation for which he had prepared himself; and he has developed, therefore, with the thought that for

him all things are possible.

The Negro in the United States, however, discriminated against, has turned out, and told not to go yonder. He developed a sort of inferiority complex; and instead of thinking of great things which he can do, he spends too much of his time brooding over the things which he is told he must not do, when, if he had sufficient courage, he might do those very things.

The West Indian Negroes, moreover, have developed with a keener appreciation of co-operation than we find in the native Negroes, who are apparently so close to slavery that they have not yet got rid of the distrust and the ill-will for one another which the slaveholding class instilled into the minds of the bondmen to keep them from uniting and starting servile insurrections. The West Indian Negroes, as one has well said in post-classic language, hang together, whereas the native Negroes of the United States prefer to be hanged separately.

Wherever you find a native of the West Indies you will probably be able to interest him in doing something for another native of one of these islands. Wherever you find a native Negro of the United States you will find it easy to interest him in doing something to oppose, to humiliate and destroy another Negro of his country. Wherever you find a native of the West Indies starting some sort of enterprise you are more than apt to see his average fellow countrymen coming to his support, giving him every chance to do the thing as it should be. When you meet a native Negro of the United States, who has been informed of an enterprise started by one of his group, however, he is likely to begin immediately to find fault with the undertaking, to criticize the founder, and to do whatever he can to prevent the carrying out of the plans.

The mind of the West Indian Negro has shown larger proportions than that of the native Negroes of this country. While the West Indian Negro is conceiving such a plan as the redemption of Africa through realistic education and international trade, the native Negroes in the United States are satisfied with menial service, with one or two Jim-Crow jobs as a political compensation for twelve millions of people, and with the unusual honor of having one of their number stand for a picture with the President of the United States. When these douceurs are thrown at the native Negroes, all of their problems, so far as their mind can conceive them, are immediately solved.

It is timely, then, to call for a sort of rapprochement between these two elements of the same race in America. The one has much ambition and few resources; the other has little ambition and many resources. The one can learn much from the other and be of great assistance to

the other. The one cannot advance very far without the other. The two must stand or go down together.

This close understanding, moreover, must not be a matter of concern only to those natives of the West Indies, but to those living on the distant islands of the seas, those who have never touched the shores of this country and never will. The nations are now drawn into an international sphere to work out a program for a new economic and political order, and the various races suffering from distinctions in these distant parts of the world will eventually find that with respect to their problems tend to become one. Only with a real understanding and a sympathetic co-operation in carrying out a universal program for the betterment of all under-privileged people can these interests of the race be taken care of properly.

West Indian. Racial Purity an Advantage in Race Consciousness

West Indians of Pure African Type, their Blood Free from Mixture with the Whites, Have No Inferiority Complex and Boast of their Beautiful Black Color. Colored People of America Sometimes Referred to as "Our People," are in Fact Everybody's People and Many So-Called Colored People are More White, More Indian, or More Mongolian than they are African.

By DR. CARTER G. WOODSON
Director of the Association for the Study of Negro Life and History.

On a street in New York City not long ago I enjoyed immensely a speech made from a ladder by a West Indian woman who boasted of having a black face, full lips, flat nose, and blue gums. She made her audience appreciate her highly developed race-consciousness and showed how unfortunate certain colored people are in having nothing which they can admire.

This attitude of this sensible woman can be easily explained. On the West Indies the colored people have so far out-numbered the whites in the English-speaking possessions that race admixture has not developed to the extent that it has in our own country. In the Latin area it has worked out just to the contrary, but the race admixture there has tended to break down all political and social barriers. The Latins do not want a race problem, and they get rid of it by amalgamation.

Not Ashamed

West Indians of the distinctly African type, however, are less inclined to undertake the impossible in trying to change their features with hair-straightening and bleaching processes as do the native victims of slave psychology in the United States. The black West Indian is not ashamed of his color. He is very much like the African, who boasts of being "black and comely, black and beautiful, beautifully black."

With such race consciousness the educated West Indian is more of a dynamic force than the educated colored person in the United States; for, as a rule, the educated man of this group in our country is worse off than the illiterate who has never attended higher institutions merely to learn to despise his own and to imitate others more thoroughly. Our illiterate colored people are more useful than those who have been trained to admire the Teuton and to long for his presence as the heart pants for the waters of the living stream.

No Colored Race

Yet why should we blame these people for this undesirable attitude? They are not all Negroes. We have no such thing as a colored race in America. What is a colored man? Alabama, Kentucky, Maryland, Mississippi, North Carolina, Tennessee and Texas once designated a person

of color as one who is descended from one of African blood, to the third generation inclusive, though one ancestor in each generation may have been white.

Later Alabama changed "third" to "fifth" generation. According to the laws of Florida, Georgia, Indiana, Missouri and South Carolina, a person of color was one with as little as one-eighth African blood. In Nebraska, Oregon, Virginia and Michigan, one must have one-fourth African blood to be thus classified.

These laws by amendment and interpretation, however, have come to mean that a man becomes a member of the so-called colored race as soon as it is known that he has a visible trace of African blood.

By race admixture, then, one may go into the "colored race," but by the same process he goes out of the "white race."

Jim Crow Test

Some one, then, in answering this question as to what is a colored man, said impatiently that he is any one who has to ride in a Jim Crow car through Georgia. Another probably gave a better definition when he said that a colored person is anything which the white man does not care to take along with him, for that is just about the description of what we call colored people in the United States.

Not long ago when called on as the last speaker at an interracial meeting, where members of all so-called races spoke, I told them that they did not need this number of persons to represent these elements, for I have in my veins the blood of practically all of them, and in the case of about a third or fourth of the so-called colored people there is less African blood than that of other "races."

A considerable number of us are more Indian than African, and a still larger number more Caucasian than African. In some cases, too, we discover among us all but perfect types of Orientals resulting from the race admixture undergone by our ancestors and from more recent amalgamation.

All Kinds of Blood

It must be difficult, then, to conduct a school, to establish a church or to promote a business with people handicapped by all of these traits and temperaments.

Persons often complain that colored people do not get along well together. How can they when they have so many differences and divergences of interests? They are not a

race. The only thing they have in common is suffering from oppression but that has not yet proved to be a force strong enough to drive them together and hold them in line for something constructive. In the case of the West Indian and the African of more racial purity there is some hope.

Everybody's People

When you attend a meeting of so-called colored people and find it breaking up in an uproar, as I saw a committee recently do, you come away discouraged about "our people," but they are not "our people." They are everybody's people. Their disputes often result from the fact that some one who is more white than black sees the thing altogether from the Caucasian point of view; another who is more Indian than African cannot appreciate the thought of the others; and still another with a Chinese strain answers the call of the blood and shows himself to the contrary notwithstanding. The affair ends, then, in an interracial squabble; and their foolhardiness is charged to the account of African temperament.

Inherited from Whites

Ever since the "colored people" have been in the Western World, therefore, this so-called race has been repeatedly attacked by other "races" for doing or for not doing what they themselves have done or have failed to do. Shortcomings, which are attributed to the "colored people," have never been discovered among the natives of Africa. For example, sexual promiscuity, and its concomitant social diseases, which are often charged to the account of the American "Negroes," are not found in native Africa. These are special contributions of the whites to "Negroes." Polygamy is practiced in Africa in certain places; but is not general, for only the rich and well-to-do can indulge in it, and wherever it is practiced the wives are decidedly loyal to the husband.

Emotional Religion

These so-called American colored people are also censured by the others as being too emotionally religious, but their religion and their method of giving expression to their emotions were taken over from these other "races" with which they have come into contact. On account of advancement in education most of the others have developed out of such religious practices in which the "colored people" in their unenlightened condition still find enjoyment, but they are merely doing what they were once taught to do by those whom they have imitated in America.

This situation then, presents a serious problem. Neither the whites nor the so-called colored people ever think about it. They boast of knowing very much about this "race," but the fact is that they have not even begun to study it; and, therefore, so far as this question is concerned, they

have gone along in all but perfect ignorance of a problem which must be scientifically studied before the uplift of these people becomes possible. This is the way we have got to read where we are today.

Hooton's Work

Some of us would do well to read E. A. Hooton's new book, "Up from the Ape," in which he treats the Negro alone with others as a product of

Racial Consciousness 1931

Racial Achievements in Worthy of Great

NOV 14 1931

Aliens do the Business of Our Neighborhood. Teachers Unable to Do Practical Work. Professions Add Little to Store of World's Knowledge and Politicians Show their Mental Worth by Supporting Men Like Baird for Governor of New Jersey and Hoover for President of the United States, says Dr. Carter Woodson.

By DR. CARTER G. WOODSON
Director of the Association for the Study of Negro Life and History.

"Are you from Washington?" a stranger inquired of a friend of mine not long ago. "Do you know a man down there named Woodson, who is writing all those terrible things? That man is insane. Why do they not apprehend him? He is a dangerous character and should be silenced."

And this is the way most Americans see it. They are practically all slaves by choice, and they live in a fool's paradise. They think that they "have the white man fooled." The situation, however, is just the other way. The white man knows our downstitching and our uprising, and in this way can take advantage of us. What I am saying is not new to white people, although it may sound strange to us.

When you give colored people the facts in their case, however, they call for flattery and misinformation. I have spent the last generation telling the world what we have thought and felt and attempted and accomplished that we may not become a negligible factor in the thought of the world. While learning of these deeds, however, I have not become blind to certain glaring defects in our make-up, and I shall point out these shortcomings that, when they are properly remedied, we may have the chance to accomplish something worthwhile.

Achievement

When you tell our people in this country that they have not yet achieved anything outstanding except the establishment of the Church and the folk music which developed with it and that this institution is rapidly coming under the control of exploiters, grafters, and libertines, they think that you have lost your mind. Such thoughtless defenders will begin immediately to point out the great things achieved by a few struggling business men, by our ill-prepared professional classes, and by our time-serving teachers.

As a matter of fact, however, we have not yet crossed the threshold of actual business. A few of us have merely nibbled at it; and, knowing such a little about such things, those

thus engaged find that an ordinary enterprise easily outgrows their capacity to manage it, and the collapse is inevitable.

Business

Here again we are unfortunately circumstanced in that we are so far removed from the business world of the white man. The average man, as a rule, comes into close contact with the white man in some menial capacity, when the latter is on dress parade, seeking joy through "wine, women, and song." He, therefore, copies the white man's vices. When the white man goes to his board meeting or to his private circles to discuss the stock market or the merger of corporations, the servant is not allowed in the room except to bring a pitcher of water or a box of cigars, and then he must go immediately out. Our boy goes to college to study books on business, but few of the real lessons of life can be learned altogether from books.

Professions

To speak ill of our professional men who are now doing so well in making money is said to be another evidence of insanity. When you think of the fine cars in which they ride and the beautiful homes in which they live, your very soul should swell with pride. Certainly this economic achievement is creditable, and we have carefully recorded it as a contribution to progress.

But men in the professional fields are supposed not merely to use their wits to make money. They should make some contributions to the theory and practice of their professions. They should explore hidden fields and produce something new to advance the professions in which they serve. In this respect, however, our professional man is practically blank.

If everything we have invented in these fields were lost, the professions would not materially suffer. The professional men have been merely poor imitators of the whites, and if it is an act of insanity to point out this fact, then, I am guilty.

Teachers

Surely a man must be mentally unbalanced, they say, if he fails to appreciate the all but wonderful achievements of our teachers. They have grounded themselves in the sub-

jects taught in our accredited institutions, and they are succeeding in imparting this information to our undeveloped youth.

This is true, but at the same time this is the seat of our main trouble. Their teaching, as a rule, does not show any more thought than that of an engineer whom I once questioned about his career.

"What are you doing now?" I inquired.

"Teaching," was his reply.

"Why don't you work at your trade?"

"I cannot get employment in my line because the doors are barred against men of my color."

"What, then, is the advantage in teaching others what you know they will never do?"

"Well, I must make a living."

"Why not devote your life to making an opportunity for your people?"

"I cannot spend my time at that sort of thing."

And that is about the end of it. This man and others like him should learn community engineering, the development of the despised people through co-operation that there may be a demand among themselves for doing things which others now monopolize.

It is drawing on one's imagination too much to expect one to believe that some day those of other races will permit us to enjoy what they have produced by the exercise of foresight.

An Italian comes over from his country to repair shoes in our community, the Greek to feed us, the Chinese to wash our clothes, and the Jew to sell us merchandise. Why do not we develop a staff with the ability to teach ourselves to do something? This is the sort of teaching which we need.

Politics

When you assert that in politics we are a nonentity, that our present activity in this sphere is restricted largely to trading here and selling there, you are also referred to as being crazy. However, I am thinking that the compliment belongs elsewhere. Most of our politicians, like those in New Jersey who recently championed the cause of Baird, will take up almost anything for the amount of money offered and are a disgrace to the race and nation. Any man who votes for those senators or Hoover, who by recent attitudes and politics have discounted us as citizens, must be morally depraved or insane.

Praise

A friend of mine, speaking to me the other day, excoriated me severely for not praising colored people more than I have. I wonder how any one can make any such charge against me when the majority of the thinking people of the country generally say that I have published more facts concerning the colored race than any other person who has yet lived.

While it is true in a critical analysis of a racial situation one may exaggerate, and my not give full credit

for all that may be due the persons thus considered, one must conclude that people who have not learned systematic co-operation out of three centuries of oppression and must still depend upon others for their livelihood and the social and economic facilities of life must be much more in the wrong path than in the right. Certainly there cannot be much commendable in the policies and practices of those who have determined what we have achieved in this country. A careful study of this situation must reveal the fact that we have been largely wrong rather than generally right, for we would not be in our present predicament if this were not the case.

HOPE-WOODSON TILT AT HISTORY ASSO. MEETING

NOV 14 1931

(Special to the AFRO)

NEW YORK — Good humoredly but none the less firmly, Dr. John Hope, president of the New Atlanta University, took categorical exceptions to Dr. Carter G. Woodson's aspersions upon history teaching methods in colleges and universities, during the opening session of the annual meeting of the Association for the Study of Negro Life and History in St. James Presbyterian Church, here last Sunday.

Doctor Hope succeeded John R. Hawkins as president of the association.

Doctor Hope presided at the opening session, and Doctor Woodson was speaker of the occasion, and in the course of his address said he was fired from the next to the last teaching assignment he filled because he couldn't teach the way he was asked to, strongly inferring that the university frowned upon teaching other than "canned history."

Doctor Hope Demurs

Doctor Hope noted that "Doctor Woodson wasn't right about history teaching in colored universities." He himself offered the history chair at the New Atlanta University to Doctor Woodson two years ago, which was declined on the plea of "poor health."

Concluding, Doctor Hope said: "I think Doctor Woodson enjoys his bad health, and I still strongly feel that he should divide his time between teaching and his direction of the Association for the Study of Negro Life and History."

Members and friends of the association were welcomed to the Riverside Church, 123rd Street and Riverside Drive, by the Rev. Dr. Harry Emerson Fosdick, the pastor. Doctor Fosdick assured the visitors that there

was "no color line at this church," and that they paid the institution a "compliment" by coming.

After a dinner in one of the lower halls at the church, the delegates attended a program of music in the nave.

Doctor Fosdick was introduced by the Rev. Dr. Eugene C. Carder, white, associate pastor of the church. He narrated how his grandfather had been the "last station" in the "underground railroad," helping escaped slaves to get across the Niagara River. He also recalled how as a boy, he sat next to Booker T. Washington at a gathering, and considered it "one of the proudest moments" of his life.

Other speakers included the chairman, the Rev. Dr. William Lloyd Imes, pastor of St. James's Presbyterian Church; Leslie P. Hill, of Cheyney; James Woodson Johnson, composer; A. O. Porter, of Hampton Institute; Mrs. Charlotte H. Brown, of Sedalia, N.C., and Dr. Woodson.

Negro History Group Meets In New York

WASHINGTON, Nov. 12. (AP) — Plans for the 13th annual meeting of the National Association for the Study of Negro Life and History in New York City November 12th, have been completed according to notices received here. The topics to be discussed include Liberty, the Negro church, the Negro family and the achievement of the West Indian Negro.

Discussion of the topic of Liberia will be led by Dr. Charles S. Johnson of Fisk University, recent United States representative on the League of Nations Commission to investigate charges of slavery in Liberia, whose book on the Negro Republic is soon to be published. Dr. Franklin E. Frazer, formerly of the Atlanta School of Social Work, and now at Fisk University, will lead the discussion on the Negro family and that on the Negro church will be led by Dr. L. H. King. Dr. Carter G. Woodson, founder of the association and the director will preside over the meeting.

INTER-RACIAL ASPECT OF HISTORICAL MEET

BY CARTER G. WOODSON

11-12-31
Distinguished white persons of all circles in New York City are manifesting such interest in the annual meeting of the Association for the Study of Negro Life and History that it has assumed an inter-racial aspect. The Riverside Church has opened its door for the Get-acquainted Dinner and the Musicales; and the management there is doing everything possible to make these affairs a success. The Musicales; "An evening with Negro Musicians," will be an effort to show what the race has achieved in this field. Such interpretations will be given by Mrs. Charlotte Wallace Murray, mezzo-contralto; by Mr. Louia Vaughn Jones, violinist; and by Dr. R. Nathaniel Dett, pianist-composer. Lieutenant Governor Herbert H. Lehman has expressed interest and asked for instructions as to how he may help to make the meeting a success. Dr. Allan Knight Chalmers, of Broadway Tabernacle, takes delight in doing whatever he can as a member of the General Committee sponsoring the annual meeting. Dr. Samuel McRea Cavert, of the Federal Council of the Churches of Christ in America, is particularly interested in the program, will give publicity there to, and attend the sessions. Major Joel E. Spingarn, in cooperation with the General Committee, is giving valuable assistance in acquainting the outstanding citizens with the work of the Association. Miss M. W. Ovington is also working toward this end.

Highly Elated

Mrs. John Ferguson, of the National Council of Federated Church Women also highly elated over the prospects for a fine conference, says, "I am personally acquainted with a number of those mentioned on your program, and it will be

only a delight, but I am sure a matter of great profit to participate in this conference. I shall use my influence to interest others so far as possible."

Dr. Graham R. Taylor sees the annual meeting as an effort to clear up certain neglected aspects of some of our important problems and, therefore an opportunity for a larger number of persons in and about New York to acquaint themselves with those who in other parts of the country are thinking with them along similar lines. For this reason he will attend himself and will urge his friends to do likewise.

Stimulus to Brotherhood

Dr. Henry Smith Leiper, with a thought of the stimulus the meeting may be to brotherhood, says, "I congratulate you on the high calibre of the men you have secured as speakers and know that with them present the meeting can't fail to be of real worth. As a member of the Congregational Church, which has never officially sanctioned any segregation and has usually tried hard to prevent it, I am particularly interested in this phase of the matter."

Bishop Wilbur P. Thirkfield, especially interested in one topic, says, "I am glad you are giving attention to the Negro Church. I wish, in connection with this, serious consideration might be given to the present situation and outlook for the ministry of the Negro group. With 19,000 youth in our college it is not only deplorable but alarming regarding the future of the church, to realize that not 75 college men are in our theological schools as candidates for the ministry—more than one half of these being in Gammon Theological Seminary in which I was privileged to build 17 years of my life."

Appreciate Sacrifice

It is significant, then, that thinkers of both races have learned to appreciate the unselfish efforts of

the founder of the Association, who during the last generation has been giving his life as a sacrifice to a cause, trying to preserve and popularize the records of the Negro that the race may not become a negligible factor in the thought of the world. During these seventeen years of these struggles the Association for the Study of Negro Life and History has collected sociological and historical data, published scores of books on Negro Life and history, promoted the study of the Negro through clubs and schools, and stimulated the development of harmony between the races by interpreting the one to the other.

While making researches and publishing books, too, the Director has taken time to collect and classify more than three thousand manuscripts on the Negro, which without any charge have been deposited in the Library of Congress to tell the story of the race in years to come when this generation will be no more. Prior to this time there were practically no such materials in the Library of Congress, and unfortunately no interest in collecting them. Now efforts in this direction are bringing significant results.

Study Negro History

It is probably more significant that a large number of administrators of schools have reached the decision to permit Negro pupils to study their own background and learn the achievements accredited to the men of their race. Such books are not merely history, but books of biography, poetry, and prose used even in lower grades to stimulate such thought when the mind of the child is in the plastic state. In this way the Negro, they believe, will finally learn not to despise himself and he will undergo development from within, the only possible way to elevate a people.

The public will probably appreciate knowing that in places like St. Louis, Tulsa, and Atlanta, and in the State of North Carolina, boards of education have adopted text-books of Negro history for the public schools.

Negro History Association Ends Its Conference After Re-electing Chiefs

11-28-31

Dr. Vernon Johns Sees Union of Churches as
Vital Factor in Future Life of Group

—Atlanta Invites Confab

new york, n. y.

The Association for the Study of Negro Life and History closed its annual sessions Thursday with an exhibition of Negro art and literature at the West 135th Street Library. All officers were re-elected.

Great credit is due the association and its director, Dr. Carter G. Woodson, for their efforts in acquainting the world with the rich but little known history of the Negro," said Everts B. Green, Columbia University professor of history and close follower of the association's work, at last Wednesday's meeting. Prof. Mable Carney of Teachers' College spoke on the educational problems confronting the Negro.

The Negro Church, its problems and its prospects, was the topic at the last Wednesday evening session. In speaking of the union of Negro churches as proposed by Dr. Woodson, President Vernon Johns of Virginia Theological Seminary and College favored the idea, saying that such a union would make the church a vital factor in the life of the American Negro. Dr. H. H. Proctor, pastor of Grace Congregational Church of Brooklyn, pointed out the past achievements of the Christian church.

A historical survey of the development of the free Negro family under the slave regime was presented at the session last Wednesday morning by Dr. E. Franklin Frazier of Fisk University. The free Negro family in America, Dr. Frazier said, antedates the slave family, for the Negroes originally brought to this country were indentured servants, being re-

leased after a certain definite period of servitude just as were the whites of the working class.

The proportion of mixed blood among the free population was generally much greater than among the slave population, Dr. Frazier pointed out. He indicated the sources from which the free element sprang and was increased. The

Prof. Maurice D. Davie, white, of Yale University, explained the methods by which he conducts courses at that institution in race relations. The course which started a few years ago with an enrolment of thirty undergraduates, now has 250. Effort is made to have the student link this course, which started a few years Davie said. Principal W. R. Valentine of Bordentown Industrial Institute presided. Open discussion followed both lectures.

After the election of officers, when John Hope, president of Atlanta University, was again named president of the association, S. W. Rutherford of the National Benefit Insurance Co. was elected secretary and Dr. Woodson was retained as director, an invitation was heard from the mayor and board of education of Atlanta, Ga. It urged the association to hold its 1932 conference in Atlanta. Plans are under way to establish a branch of the association in New York

Dr. Woodson's Opinions Are

Halfbaked. Wright Thinks

PHILADELPHIA, Pa. (ANP)—In a scathing letter addressed to Dr. Carter G. Woodson, declining an invitation to address the annual meeting of the Association for the Study of Negro Life and History, Dr. R. R. Wright, Jr., editor of the Christian Recorder, charges Dr. Woodson with being biased and inconsistent.

"You have exhibited none of the patient, self-defacement of a scholar. You delight too much to put your half-baked opinions on the public."

"And your letter does not indicate that you shall have at your meeting specialists in church organization, although distinguished men in other fields. I take, therefore, that your purpose is not to get truth, but under the guise of scholarship to heap abuse upon the church and its leaders." After elaborating further on the "methods" of Dr. Woodson, the churchman stated: "But I think I see your point—it is advertising. In your letter to me is the sentence, 'You had better join this group to advertise yourself in a desirable atmosphere.'"

Two Hundred Fifty Yale Students Meet 3 Times Weekly to Study Negro

Annual History Ass'n Meeting Shows That Truth Is Desired

The messages delivered at the annual meeting of the Association for the Study of Negro Life and History held in New York City this month, the most successful conference of the sort in its history, decidedly demonstrated that there is an increasing desire of Negroes and whites to know the truth and nothing but the truth.

Most of us are accustomed to abuse those who tell us the truth which we do not like to hear. During the four days of serious discussion on some very searching revelations and statements were made by the scholarly persons assembled, and yet throughout the meeting there were not manifested and evidences of feeling or personal differences which sometimes disturb conferences which are supposedly scientific.

The large audience assembled at the St. James Presbyterian Church on the 8th to hear the director of the association outline what he thought should be taught with respect to the Negro in the schools of this country was agreeably surprised to hear President John Hope of Atlanta University endorse these ideas and to say that they are not too advanced for Atlanta University where he is now trying to produce a new leadership of the Negro by acquainting him with the history, literature, philosophy, and economics of his own background. Everybody seemed to feel like praying that the number of educators like President Hope may rapidly increase.

Dramatic Art

In the discussion of the Negro in dramatic art led by Professor George C. Grant, of Morgan College, equally high ground was taken. The Negro must learn to appreciate more the dramatization possibilities in his life and at the same time the masses must learn to distinguish between depicting one as a member of a certain race and portraying him as a human, as pointed out so frankly by Miss Mary W. Ovington, when certain critics objected to such as the fish fry in "Green Pastures" and Cat Fish Row in "Porgy." Carl Wilson, a playwright, who was present, made a profitable contribution to this discussion.

Says Liberia Failed

Out of the discussion of Liberia, too, came an unusual amount of valuable information which will serve to establish in the minds of the people a new point of view with respect to the Negro in Africa. Facts set forth by

both Charles S. Johnson and Raymond (Leslie) Buell, who have investigated conditions in Africa, showed that, without mincing words, we have to admit that Liberia is a failure and there can be no hope for the country except to dislodge the misguided and unprincipled men who for the last century have done little more than to follow the nefarious examples of the slaveholders who emancipated their ancestors and deport them to Africa.

It has been a very difficult task for Negroes to get away from slavery in matters of religion and government. There were some persons who did not like to admit this and loudly applauded Ben N. Azikiwe, an African, in showing that the League of Nations permitted forced labor in certain parts of the world for public works and enterprises of great necessity.

On the other hand, it was very encouraging to find a large group of scholarly persons of both races willing to hear the truth about Liberia and to shape their opinions and policies accordingly.



DR. WOODSON

cordingly.

West Indians Pleased

The West Indian natives, moreover, were greatly surprised to find that they were not to be ridiculed and read out of the pale of humanity as some had feared. From Dr. Charles H. Wesley of Howard University came a most scholarly presentation of the large contribution of the West Indian to the history of this country as evidenced by a scientific study of the sources to

which he has been giving attention during the recent years.

Following him came Professor Benjamin Brawley, who in his highly literary as well as eloquent style emphasized additional achievements of the West Indian natives, belittled the nonsensical attitude of hostility shown by ignorant citizens of this country and urged these two elements to work out an efficient plan for co-operation in things literary, religious, social and economic.

I doubt that any discourses or discussions at any assembly have done more than these to eradicate error and to popularize a truth which must be helpful in the rehabilitation of the Negroes in the United States.

Need For Truth

The necessity for more of the truth and the willingness to labor to obtain it, too, was further shown by Professor Maurice R. Davis, of Yale University, in his account of what is being done there in the study of the Negro. There were reports as to the researches and courses now being given in Negro life and history in most of the accredited universities, but none showed such progress as that from Yale in reporting a class of 250 students who crowd a hall there three times a week to learn the truth about the Negro, believing that the truth will free them from the bias of their fathers.

Progress shown by the Negro himself in his learning to understand the truth was strikingly demonstrated by frank statements made by Dr. E. Franklin Frazier in discussing the origin, the free Negro family. This social unit, the organization, and the status of like any other, had its shortcomings as well as its virtues. There were some who tried to make excuses and cover up the truth with respect to the morals exhibited by the Negro family which, according to history, often had its origin in immorality of the two races;

but Dr. Frazier disclosed the truth as it was and made no excuses for it just as a scientifically trained student should.

Porter Tells Experiences

One Negro participant tried to defend the Negro in a thrust at the white race, saying that as a Pullman porter his experiences was that instead of having to resist the temptation to rape he had to struggle to prevent himself from being raped. Another Negro with the same thought asserted that he is a direct descendant of Thomas Jefferson, the sage of Monticello, although he inherited none of his character or property.

The timely discussion of the Negro Church, as scheduled, was also frank and to the point. The achievements of the church were presented by Dr. H. H. Proctor in clear-cut and forceful language and made a favorable impression. He portrayed the institution as a great force in the progress of the Negro.

The overlapping, duplication of effort, corruption, and the impoverishment of the people by a rather large and unnecessary church organization were effectively set forth by Dr. Vernon Johns, the scholarly president of the Virginia Theological Seminary.

There were present also such distinguished ministers as Dr. William Lloyd Imes, Bishop P. A. Wallace of the A.M.E. Zion Church, Dr. John W. Lee, field representative of the Presbyterian Church, and Bishop McGuire of the African Orthodox Church. A general discussion did not follow these addresses, but Dr. A. Clayton Powell took occasion to say that he believed the ministers had recently received a much deserved scourging and he hoped that they would learn to do better and co-operate more efficiently in the rebuilding of the church along sane lines. Dr. E. W. Moore of Columbus, Ohio, spoke at length in the same vein.

The work of the Association as an agency delving during the last sixteen years into the innermost recesses of the past was outlined in a most scholarly fashion by Professor Evarts B. Greene, of Columbia University, who from the very beginning of the work has been a constant reader of the publications of the association and a supporter of its efforts.

He emphasized the important truth that while the work of national bodies in preserving and writing the history of the country from the traditional point of view is of great service to scholarship, it is also necessary for smaller organizations dealing with neglected groups and races to preserve their own records and so popularize them as to show the necessity for telling the whole truth about things rather than continue as victims of tradition.

Favorable Results

The annual meeting made such a favorable impression upon the people of New York that two important results immediately followed. Steps were taken to organize at once a branch of the work in New York City to make a scientific study of the neglected aspects of that local life and history.

It was most encouraging, too, that principals of schools teaching numbers of Negro children sought the assistance of the director in bringing before the educational authorities the importance of adopting as texts certain books which give the background of the Negro. This matter is now being taken to the New York Board of Education.

Christian Recorder Editor Refuses Invitation To Historical Meeting

NOV 12 1931

CHARGES BIAS AND CHEAP ADVERTISE- MENT OF RACE Calls Method Unscientific And Suggests Woodson Seeks Money

Dr. Carter G. Woodson,
Washington, D. C.
My Dear Sir:

I have your letter asking me to speak at a meeting in New York on "the Negro Church." I do not think you are competent to hold a meeting which will do any good to what you call "The Negro Church."

1. I note that you say I am "the only outstanding scholarly man opposed to the movement." I confess I do not know to what "movement" you refer, as your letter does not indicate and I have not been conscious of standing alone in anything of importance. You ask me to state my "side of the case." My side of what case? You present no case in your letter to me.

I would not be inclined to take seriously for the good it may do any meeting you may hold regarding the Church.

1. Because you have shown too strong a bias against fact, and Herbert Spencer would exclude you as incompetent as a scientific student of society.

2. You have exhibited none of the patient, self-defacement, in study, which is the first characteristic of a scholar. You delight too much to put your half-baked opinions on the public.

3. And your letter does not indicate that you shall have at your meeting specialists in church organization although distinguished men in other fields. What good would a set of dog

fanciers do at a convention to discuss the uniting of the railroads? Of what earthly good is a set of university professors of everything but the church in church affairs?

I take therefore, that your main purpose is not to get truth, but under the guise of scholarship to heap abuse upon the church and its leaders.

I will, however, accept the challenge to come if you will let me question any one of your so-called experts upon the details of Negro church organization, yourself included, and let the audience judge how much you experts know about church.

I have read your release that "the Church * * * will be analyzed just as a research man tests a mineral which he finds and does not quite understand."

Now, my son, a Freshman in college would not write that. You know it is not true. If you do not, you are even more ignorant of the method of social investigation than I supposed even from your articles. The impossibility of submitting sociological and historical data to the ordinary methods of natural science is the first thing a student of history or sociology learns, and thoughtful people will be justified in asking if you are dull enough to think you can thus deceive the public.

Now, see how far from the method of the "research man" (whatever that may mean) your method is. You say "one speaker will mention the good things which the church has accomplished." "Another wherein the church has failed." "Another the feasibility of uniting." Now, pray, did you ever hear of a group of mineralogists who had a mineral they "did not quite understand" talking about the good the mineral had accomplished or the harm it had done, or whether it ought to be united with another mineral? Such nonsense. "Good and "bad" are things the "research man" never talks about. He is looking for facts, which you do not appear to want in your haste "test" something by your own standards. Name one "research" man who is looking for "something wrong" in a mineral!

Furthermore, you know you cannot do more than get an expression of opinion, which for scientific purposes is worth little in the study of such a complicated subject as the Negro church. If you had \$100,000, you would not have enough money to em-

ploy people to gather the data. A million dollars and three years' intensive study by experts in at least a dozen fields, with a man of experience and a scholarly mind to head it up, would bring doubtful results. The study of the Negro Church is no child's play.

But your letter possibly lays bare your motive. You wrote me: "You had better join this group to advertise yourself in a desirable atmosphere." This very sentence shows that your main motive, is advertisement and no scientific research and you suggest that I would be actuated by that motive. Now, one of the outstanding qualifications of a scholar is that he does not seek cheap advertisement, and if you were searching for truth in a scholarly way more than cheap notoriety at the expense of the Church you could not write thus. No, I do not want your advertisement, and I refuse to permit my name to appear upon your program.

But I think I see your point—it is advertising. You need money for your so-called research association. You will attack the Church. You will go to New York, bring some scholarly men of little experience in any Negro Church, and let them shoot. Do you think your advertising will attract some rich white person who thinks you are going to unite all the Negro Churches.

Even before you have your meeting, you insinuate "Something must be wrong, which must be studied."

Advertise, advertise! the "something wrong" of the Negro's only strong institution—in order to get the white man's money, that you may continue to live in ease and carry on under the pretense of a scientific study. "Is that your game?" as the man in the street would say?

You may fool some white people and get their money to ridicule your Race, but you certainly are not fooling the Negroes.

I shall, however, watch the newspapers to see how well you carry out your advertising scheme, and see if I can discover what you suggest—your "racket."

You can never know the deep sorrow I have for you. I did hope you would develop into a reliable historian of the race, to whom we could look with pride—that in learning, poise,

patience, industry and scientific method and skill you would one day qualify.

Sincerely

R. R. WRIGHT, JR.

Editor of the Christian Recorder

Negro History Association Will Open Its Annual Sessions in Two Boroughs

Amsterdam News
11-4-31
Meetings at St. James' Church in Harlem and Concord Baptist in Brooklyn to Mark Beginning of Annual Convention

The story of the Negro's progress and struggles throughout the world will be recounted here for five days next week when the Association for the Study of Negro Life and History holds its annual sessions in Harlem and Brooklyn.

The convention opens Sunday at 3:30 p. m. at St. James' Presbyterian Church, 141st street and St. Nicholas avenue, and at Concord Baptist Church, Brooklyn. Dr. Carter G. Woodson, director of the association and editor of the Journal of Negro History, will address the St. James' meeting while Dr. John Hope, president of the organization and head of Atlanta University, speaks to the Brooklyn audience.

On Monday at 5:45 the general committee, headed by the Rev. William Lloyd Imes, will have a dinner for the association at the Riverside Church, Riverside drive at 122d street. A concert of Negro music will follow at the church.

Prof. Charles H. Johnson of Fisk University, who was a member of the League of Nations' committee which investigated charges of slavery in Liberia, will speak on African serfdom at Abyssinian Baptist Church, 132 West 138th street, Tuesday, at 3 p. m. Dr. Raymond Leslie Buell, white, expert on foreign policy, will follow Professor Johnson with a discourse on the importance of a stable and conscientious Liberian government.

The West Indies and the relations of its people to American Negroes will be discussed Tuesday evening at Abyssinian Baptist by Dr. Charles Wesley Johnson and Prof. Benjamin G. Brawley of Howard University. Professor Brawley will emphasize the necessity for amity between the two groups.

Dr. E. Franklin Frazier of Fisk University will speak on the Negro family at the same church next Wednesday morning. In the afternoon Prof. Maurice R. Davis of Yale and Prof. Evarts B. Greene of Co-

At the evening session at Abyssinian the Negro church will come in for discussion by Dr. Lorenzo H. King, pastor of St. Mark's M. E. Church and former editor of the Southwestern Christian Advocate, and Dr. Vernon Johns of the Virginia Union Theological Seminary.

There will be an exhibit of Negro art on view Thursday morning at the West 135th street branch of the Public Library. Miss Ernestine Rose, librarian, will preside, and Prof. George E. Grant of Morgan College will discuss the possibilities of the Negro in art.

Know Thyself

Amsterdam News
THE ASSOCIATION for the Study of Negro Life and History, organized in Chicago in 1915 by Dr. Carter G. Woodson, will assemble here Sunday for its annual meeting. It will be a small group there will be no blare of trumpets or parades to fill the ear or hold the eye. 11-4-31

THE PURPOSES OF the historical society are to collect sociological and historical data on the Negro, to publish books and studies on this subject, to promote the study of Negro life and history by white, as well as by colored, people and "to bring about harmony between the races by interpreting one to the other."

WITH THE WHITE American steeped in misinformation on the Negro, and with the Negro himself grossly ignorant with his own life story, the work of this association is far-reaching in its beneficial effects upon both races.

ASSOCIATION FOR STUDY

OF RACE LIFE HOLDS MEET

Amsterdam News
NEW YORK, Nov. 13.—The annual meeting of the Association for the Study of Negro Life and History, held here Nov. 8 to 12, had its grand opening Sunday afternoon at St. James' Presbyterian church. Hundreds of both races were in attendance. The program consisted of mass meetings in New York city and Brooklyn on Sunday—3:30 p. m. at the St. James' Presbyterian church, and 8:30 p. m. at the Riverside Drive Baptist church, and 8:30 p. m. at the Concord Baptist church. Artists were Mrs. Charlotte Wallace Murray, Louis Vaughan Jones, violinist, and Dr. R. Nathaniel Jones, pianist-composer. Speakers included President John Dett, pianist-composer. Hope, Dr. Carter Woodson, Dr. William Lloyd Imes, Dr. James B. Adams, both Tuesday and Wednesday were Dr. T. J. King and Ben N. Azikiwe, held at 10:30 and 3:30 p. m. at Abyssinian Baptist church. A mammoth musical featuring sinian Baptist church. Speakers at this occasion were: Charles S. Johnson, Dr. E. Franklin Frazier, Prof. Maurice R. Davis, Prof. Benjamin G. Brawley, Dr. C. H. Wesley, Dr. Evarts B. Greene, Dr. H. H. Tynes, Bishop R. A. Carter, Dr. H. H. Proctor and President Vernon Johns.

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Urgent Creation Of Nat. Attucks Day

BOSTON, Mass.—The annual call of the National Equal Rights League for a national Attucks Day, constitutes an earnest, heartfelt appeal to the entire colored America to unite forces in every community where they dwell, to see to it that a public observance is held March 5, at which it is forcibly brought out that our race produced early American patriots as one means of offsetting color inferiority propaganda.

The call declares it to be an historical fact that Attucks, a colored American, not only was the first to shed his blood for this republic, but he conceived, executed, and led the coup which was the most vital stroke in inciting the patriots to take up arms for independence.

The wide-spread propaganda of race inferiority is baffled by the counter-propaganda of forcing admission by white Americans that the country is indebted to a colored man for one of the most effective events used to inspire the actual issuance of the American Declaration of Independence, with the recruiting of soldiers to carry it through, and keeping up their morale.

Maurice W. Spencer, president, and Wm. Monroe Trotter, secretary, in closing the call, suggested that all Negro bodies, fraternal, church, literary and civic take hold, and failing this, this they organize an Attucks Committee or a local Equal Rights League branch for the effort. Particulars and literature will be furnished by national headquarters, Equal Rights League, 56 Pemberton Square, Boston, Mass.

Negro History Week.

Racial Consciousness—1931

TACOMA, WASH.
NEWS-TRIBUNE

FEB 9 - 1931

Negro History Week

IN ANOTHER article on this page a correspondent calls attention to Negro History week and what it is attempting to accomplish. This is the sixth year in which the association that is conducting this has carried on a national campaign, and already notable results have been achieved.

The position of the negro race in this country has been anomalous. Dragged from their homes in other climes, they were brought to this country by duress and forced into bondage. Freed from slavery only a little more than 65 years ago, the race has made remarkable progress against obstacles and prejudices which might have been considered almost insurmountable.

Already in literature, art and music, members of the race have achieved not only recognition, but notable rank. A glance at a bibliography prepared for this week by the Tacoma public library is a revelation to those not acquainted with the artistic abilities of the negro race along certain lines.

Racial Consciousness-1931.

INCREASED INTEREST IN NEGRO HISTORY WEEK

1-31-31

Negro History Week! He Fails To Learn His Past Altogether

1-7-31

WASHINGTON, D. C.—“In their own as well as in their mixed schools,” says Dr. Woodson with respect to Negro History Week, “Negroes are taught to admire the Hebrew, the Greek, the Latin and the Teuton and to despise the African. The thought of the inferiority of the Negro is drilled into him in almost every class he enters and in almost every book he studies. If he happens to leave school after he masters the fundamentals, before he finishes high school or reaches college, he will naturally escape some of this bias and may recover in time to be of service to his people.”

“Practically all of the successful Negroes in this country,” says Dr. Woodson, “are of this type or of that of Negroes who have had no formal education at all. The large majority of the Negroes who have put on the finishing touches of our best colleges are all but worthless in the uplift of their people. If after leaving school they have the opportunity to give out to Negroes what traducers of the races would like to have it learn such persons may earn a living, but they never become a constructive force in the elevation of those far down.”

“The explanation of this is a simple problem. The schools and colleges of this country are so conducted as to produce this result. For example, an officer of Howard University, thinking that an additional course on the Negro should be given there, called upon a Negro Doctor of Philosophy of the faculty to offer such work. He promptly informed the officer that he knew nothing about the Negro. He did not go to school to waste his time that way. He went to be educated. Unless their educational system is so changed as to educate them from within rather than tack on to them something from without for his text a work of Jerome Dowd who teaches that whites are superior to the blacks. When asked by one of the students why he used such a textbook the instructor replied that he wanted them to get the eternal truth of the equality of point of view. If schools for Negroes

are places where they are convinced of their inferiority how can the race escape from its tormenters and rise to recognition and usefulness?

“As another has well said, to handicap a student by teaching him that his black face is a curse and that his struggle to change his condition is the worst sort of lynching. It kills one's aspirations and dooms him to vagabondage and crime. All friends of the truth, all lovers of freedom should rise up against the present propoganda in the schools and crush it. This crusade is much more important than the anti-lynching movement, because there would be no lynching if it did not start in the schoolroom. Why not exploit, enslave, or exterminate a class that everybody is taught to regard as an inferior being?”

“The points of attack,” says Dr. Woodson, “may be easily discovered. In the schools of business administration Negroes are trained exclusively in the psychology of Wall street and are, therefore, made to despise the opportunities to run ice wagons, push banana carts, and sell peanuts among their own people. Foreigners, who have not studied these things but have studied Negroes, take up this business and grow rich.”

“In schools of journalism Negroes are being taught how to edit such metropolitan dailies as the “Chicago Tribune” and the “New York Times” which would hardly hire a Negro as a janitor; and when such graduates come to the Negro weeklies for employment they are not prepared to function in such establishments, which to be successful must be built upon accurate knowledge of the psychology and philosophy of the Negro. In other words, the longer Negroes attend the present day schools the worse off they are. Unless their educational

system is so changed as to educate them from within rather than tack on to them something from without for his text a work of Jerome Dowd who teaches that whites are superior to the blacks. When asked by one of the students why he used such a textbook the instructor replied that he wanted them to get the eternal truth of the equality of point of view. If schools for Negroes

man. Negro students especially

should be taught about the rock from which they were hewn and the status of the people among whom they must live and move. The so-called intelligent class cannot rise any higher than those far down. The teamsters and hod-carriers will get their rights at the same time that the professional men get theirs.

“In the schools there should be not only courses in Negro History but also in the literature, art, psychology, and philosophy of the race. Because these things have been neglected our “most learned” Negroes cannot recite an African folk-tale, have never heard of the works of Es-Sadi, and know very little about the rising Negro writers of today. Negroes of this type, then, do not cooperate with the churches; they avoid welfare organizations; and they seldom participate in Negro enterprises. In fact, they give back practically nothing to the people upon whom they live as leeches.”

WASHINGTON, Jan. 29—The preparation for Negro History Week is much more extensive in 1931 than in 1930. Rural districts are more active in urban districts. The celebration of the week is more intensive. A larger number of white persons and agencies are directing attention to the observance. Some white schools will take note of it in various ways. Increased interest in Negro History Week is due to the support of state departments of education. In some cases every teacher in the districts of a state has been asked to observe the week. Louisiana, North Carolina and Missouri are most active. Much interest has been manifested, too, in Delaware, Kentucky and Florida.

Outstanding features will mark the celebration of Negro History Week. Dr. C. G. Woodson, the director of the Association for the Study of Negro Life and History, will open the week in Boston on Feb. 8 with an address at the Ford Hall Forum. The Ministerial Conference of Pittsburgh, under the direction of Dr. T. J. King, will stage several mass meetings at strategic points in that area. Citizens of Cleveland will proceed in like manner, with Thelma Louise Taylor on the air. Detroit, with a special organization of celebrants representing all of its social welfare agencies, will make the greatest demonstration of the sort in its history. Buffalo, with the support of both races, will have exercises to interpret to the world anew the achievements of men of African blood.

This interest is to be capitalized in the right way. An effort will be made to discontinue the use of books which teach bias and race hate. Boards of education will be asked to adopt Negro textbooks for appropriate courses of study. Books and pictures of Negroes will be purchased for schools and libraries. Documents of value will be collected and sent to the Association for the Study of Negro Life and History in Washington, D. C. Funds will be raised for the association to carry on its work of research and publication.

In 1926 the association began the

A Race In Search Of Monuments

By R. B. ELEAZER
Secretary Commission On Interracial Coop-

"Wanted: One good historical background and an assortment of first-class monuments." No, that isn't an ad from today's paper; but it does illustrate the diligent search being carried on this week by twelve million Afro-Americans, who are celebrating Negro History Week. From early ages this sort of historical equipment has been considered necessary to the self-respect and progress of national and racial groups. People have spent multiplied millions on their monuments and infinite care on the preservation of their records.

The American Negro has been one of the few exceptions. There are probably not a half dozen Negro monuments in the United States. Much as they have wanted them, Negroes have had very little chance to build monuments—no chance, indeed, through two hundred years of slavery, and not much in their sixty years of freedom, limited as they have been by poverty and social pressure.

A Race Without a History

Similarly, the Negro race has been largely without historical records. The tropical Africans, probably because of unfavorable climate and geographical environment, made relatively slow progress in civilization and culture. They developed no literature and hence no written history. In their first two hundred years in America Negroes were but little more fortunate in this respect. No race in bondage could expect to break into the history of the master class except by way of insurrection—and that sort of publicity is somewhat worse than none. In sixty years of freedom they have fared much better. So in most American histories one will find the Negro pictured only in terms of slave insurrections, national contention, civil war, and tragic reconstruction—always a liability, if not a menace.

Realizing the unfortunate effects upon both races of this condition, intelligent Negro leaders some years ago began the search for racial monuments and records which heads up annually in the observance of Negro History Week early in the month of February. Hence hundreds of Negro schools and churches this week are digging into the forgotten corners of obscure and musty tomes to learn all they can about the African backgrounds of the race, and about the lives of American Negroes who have achieved success or rendered notable service in any useful field.

African Background and Heritage

Most of us would expect their search to yield very meager returns. Such is not the case. Even Negroes have been surprised at the results. They have found, for example, that the African natives, supposed to have been wholly without civilization, really had quite a culture in the arts and crafts. They are believed to have been the first to smelt iron and to forge instruments of usefulness and beauty. They were skilled weavers, rug makers, potters and wood carvers. They have always had a genius for music.

Many of these arts they brought with them to America, where they early became the skilled workers of the South—carpenters, masons, millwrights, blacksmiths. Thus and as agricultural workers, its Negro millions have con-

tributed immeasurably to America's physical development and to its vast accumulation of wealth.

Vanguards of a Race

The students' quest reveals also many interesting and extraordinary personalities. There was Phillis Wheatley, African-born slave, educated in America, who became a poet of such note as to attract the attention of George Washington and even to commend her to the royalty of England, by whom in 1713 she was received. Benjamin Banneker, Negro slave born in Maryland in 1731, the grandson of an African king, constructed the first clock built in America, became an astronomer able to predict eclipses, and prepared annually for several years an astronomical almanac which was published by a Baltimore firm.

There were George Moses Horton, slave-time janitor and poet at the University of North Carolina; John Chavis, student at Princeton University and later teacher of the children of prominent North Carolina families; and "Black Harry," pronounced the greatest orator in America, who often accompanied Bishop Francis Asbury on his evangelical tours. These and many other notable names appear as example and inspiration to the Negro youth of today.

In the long roll of American patriots also the names of many Negroes appear. Crispus Attucks, the first American to fall in the Boston Massacre, whose monument stands on Boston Common; Peter Salem and Salem Poor, who achieved distinction in the battle of Bunker Hill; the Revolutionary troops who saved the day in the battle of Long Island, and General Green's Negro contingent who sacrificed themselves to a man in the battle of Point Bridge; the "seven hundred" who took part in the battle of Monmouth; Austin Dabney, Georgia Negro who for his service in the Revolution received a grant and a pension from the State Legislature; the Negroes who fought with Perry on Lake Erie and with General Jackson at New Orleans; those who distinguished themselves in the Spanish-American War at Guasimas, El Caney and San Juan Hill; the 200,000 who went to France in the World War where two whole Negro regiments were decorated, as well as many individuals—these are among the inspirations to patriotism and loyalty which Negroes of today are studying this week.

A Worthy Record

More significant still are the later records of notable achievement—in education, religion, industry, business, invention, literature and art, science, health, music—about which one might write at length without reaching the end of a story romantic in its record of ambition, struggle and achievement in the face of great odds.

Altogether, it is a record of which any race might be proud. Its study can have none but good effects upon the Negroes of today, encouraging them with the example of others who have achieved and served, and inspiring them with worthy ambition to do likewise. Their efforts thus to build up a structure of racial self-respect, a tradition of public service, and an ambition to make the best of the future deserves the heartiest commendation and encouragement.

NEGRO HISTORY WEEK

The week of February 9 to the 16th will be observed by all thoughtful Negroes and their interested friends as "Negro History Week." Besides directing special thought to the race's history, a careful survey should be made in every community throughout the nation where Negroes live, with a view of discerning just what institutions where members of the race matriculate, have books and literature in their libraries that will keep such students informed concerning the history of their race. Further, frank demands should be made on private and public educational institutions for the training of Negro youths, that Negro history be included in their curriculum.

Doctor Carter G. Woodson, noted historian and author of a Negro history, recently charged in a press release, that the large majority of Negroes appear to be wholly indifferent as concerns their knowledge of Negro history. He tells that many of the leading educational institutions place special emphasis on Grecian history, history of the Jews, and all other races except the Negro.

The race pride necessary to encourage progress among any race of people can be produced only to the extent that there is a thorough knowledge of the accomplishments of the pioneers from the very beginning.

It does appear, as Doctor Woodson charges, that the average young Negro is not at all concerned about the race. Many of the students at colleges having as their presidents and faculty members the "carpet-baggers" from the north, who find it difficult to secure employment among their own racial group, would not dare issue demands that Negro history be taught. They appear to fear making any suggestions even, that would serve to create race pride and stimulate a spirit of race consciousness. They are more concerned about "getting by," and if their grades prove satisfactory, whether they devote any time to study or not, and their social and athletic activities are not interfered with, the president and faculty are acceptable one hundred per cent, and their attitude is one of "the race be damned."

The Negro group is retrograding and their downward trend will gather more speed unless something is done to arouse the young generation to a closer and more determined application of thought to the fundamental principles of life.

Negro history week should be observed in every city, town and village throughout the nation and during the course of observance, strenuous effort should be put forth to have Negro history taught in every institution for the training of members of the Negro racial group.

EXHIBIT OF ART CLIMAXES NEGRO HISTORY WEEK

African Art Display At High School Proves Interesting

And Instructive

The exercises for Negro History

Week at Dunbar High School were climaxed by an exhibition of African art and implements. This exhibition was elaborate and represented the combined efforts of the teachers' committee to assemble the mass of educational material.

Visitors were impressed by the high development attained by African Negroes in artistic designing. All of their implements for cooking and their weapons were decorated with designs that rival machine work in exactness of pattern, but are exquisite in individ-

uality of conception.

Especially impressive was a ceremonial mask in which human teeth were placed and on which human hair was placed.

Cut out of a solid piece of wood, this mask was carved in "lines and curves"—which has generally been accepted as the latest thing in art. The nose is straight and artistically curved; the features are well rounded and exactly made; such art is reminiscent of the high development of African art in the early Middle Ages, when Northern Europeans were still very crude and uncouth.

Articles put on exhibition were contributed by Miss Josephine F. Johnson, teacher at Dunbar; Prof. Leo Hansborough, Professor at Howard University; Prince H. K. Nyabonga, an African prince studying at Howard University; Major Harry Atwood, military instructor of the high school cadets; and Bishop M. H. Davis, A. M. E. Church prelate.

The new National Museum was very liberal in lending the school some of its exhibits for the occasion.

Racial Consciousness-1931

BODY TO MEET IN LAWRENCEVILLE, NOVEMBER 11-13

Dr. Arthur Howe Of
Hampton Institute
To Appear

LAWRENCEVILLE, Va.—Dr. Robert R. Moton, principal of Tuskegee Institute and Dr. Arthur Howe, president of Hampton Institute, will be the principal speakers at the closing session of the nineteenth annual meeting of the Negro Organization Society which meets here Nov. 11 to 13, it has been announced.

The meeting will be officially opened with the evening session Nov. 11 at 7:30 p.m., with the Rev. J. Alvin Russell presiding. Addresses of welcome will be delivered by Dr. James S. Russell, principal emeritus of St. Paul's School; Hon. B. A. Lewis, Commonwealth's Attorney; H. C. Green, demonstration agent of Brunswick County, and R. Lee Chambliss, superintendent of schools.

The principal address will be delivered by Arthur D. Wright, president of the John F. Slater Fund, Washington, D. C. The report of the field secretary, the Rev. Wm. R. Johnson, will also be made at this session.

Better Homes Day

Thursday, Nov. 12, will be dedicated to "better homes." Miss L. A. Jenkins, district home demonstration agent, will preside. Round table discussions will be held and the principal address will be made by Miss B. Settle, State Home Improvement Specialist, Virginia Polytechnic Institute.

"Better health" will also be stressed with addresses by Dr. G. Hamilton Francis of Norfolk, president-elect of the National Medical Association; Dr. J. W. Pierce of Suffolk; Dr. Fred D. Morton of the State Board of Health, Richmond; and a representative of the Rosenwald Fund.

The evening session will be presided over by Dr. J. M. Gandy. Dr. Roy K. Flannigan, assistant health commissioner, will be introduced by Dr. Roscoe C. Brown of the United States Public Health Service, Washington, D. C. Other addresses will be delivered by Dr. William John Clarke, president of Virginia Union University, and W. S. Green, field representative of the Federal Farm Board.

Better Homes and Farms

The Friday morning session will be dedicated to "better schools." Among the speakers will be Mrs. Rose Butler Brown, president of extension work in Virginia, and W. D. Gresham, State supervisor of Negro schools. The school league reports will also be made.

Friday will be devoted to "better farms." Mrs. H. P. Reid of Nansemond

County, J. S. Higginbotham of Hampton Institute, J. L. Charity, district agent, and Attorney T. C. Walker of Gloucester County, are scheduled to speak.

The closing session will be held Friday evening with the president, Dr. M. E. Davis, in charge. The Hampton Quartet will furnish music. Dr. Moton will be presented by P. B. Young of Norfolk, editor of the Journal and Guide, and Dr. Howe will be presented by William M. Cooper of Hampton Institute.

Officers of the association are: R. R. Moton, honorary president; M. E. Davis, president; Walter R. Brown, treasurer; J. Alvin Russell, chairman executive board; Mrs. N. V. Boyd, recording secretary; J. M. Gandy, vice-chairman executive committee; Wm. M. Cooper, executive secretary; and Wm. R. Johnson, field secretary.

Vice presidents include: Rev. L. L. Downing, Mrs. Ora B. Stokes, Mrs. Maggie L. Walker, W. E. Robinson, Mrs. Ida N. Paey, P. B. Young, A. L. James, R. C. Yancey, J. W. Barco, G. L. A. Pogue, W. H. Crocker, T. C. Walker, Miss L. A. Jenkins, George Millner, and Hamlin Nelson.

Negro Organization Society

SCHUYLER'S MOVEMENT 'EXPLAINS'

Courier
2-28-31

Founder of Y. N. C. L. Plans
To Retire As Soon As Pro-
gram Is Definitely Launched.

Pittsburgh

NEW YORK, Feb. 26—The Young Negroes' Co-operative League, with national headquarters at 321 Edgecombe avenue, issued a statement on Saturday through Miss Ella Josephine Baker, secretary-treasurer, to "more fully explain" its program, due to an article published in The Courier recently.

Miss Baker, who is a native of Norfolk, Va., a B.S. graduate of Shaw University in '27 and one of the charter members of the organization, said George S. Schuyler, who is now in Europe studying the co-operative movement there, does not plan to be a race leader, but will retire from the movement after it gets under way, simply remaining a plain member. Mr. Schuyler, she said, has contracts with publishers for three more books, and after that another publisher is waiting to sign him up, so he expects to be busy writing for the next five years. Also, she said, Mr. Schuyler is now 35, and in one more year will reach the age limit of the organization, which is 36, so he would automatically retire.

The movement was launched, according to Miss Baker, about a week before Christmas, but was not announced in the press. In his newspaper articles Mr. Schuyler has been calling for "five thousand militants," and as these have been enlisted they have been sent literature of the organization, and in that way the organization now has members in several states and cities.

"The Young Negroes' Co-operative League," said Miss Baker, "is a consumers' co-operative organization though perhaps unknown in Afro American circles, such organization exist in 136 countries of the world including 'benighted' Africa. It is thoroughly democratic in its scope and government. No member has more than one vote; and all officials serve only as long as their services

please the members. They can be ousted at any time if they do not serve with loyalty and efficiency. The Y. N. C. L. has secured member ship in 20 different states, and in many cities in these several states. True to principle, monthly financial reports are sent out promptly to all members so that there can be no confusion or mistake made about where our money is spent and how it is spent. So far our money has had to be used almost solely for literature, stamps and stationery; members contributing their services and stenographic help free of charge.

"Production for the consumers is conducting a restaurant, store, bakery and recreation center at 43d street and Eighth avenue, will be made by the members of the Schuyler organization. The membership is growing rapidly Miss Baker said.

"The initiation fee of \$1 goes to pay, or rather partially to pay for the literature that we send out. We have a small deficit which we are rapidly making up with every new membership which comes in. No monthly dues have yet been inaugurated and won't be for a few months, probably, as we wish now primarily to gain members and after that we will start establishing our fund which in time will be used to buy food and clothing supplies in large quantities for the benefit of the group. When the monthly dues start being collected, 25 cents out of the \$1 a month will be used for national support, which will include office space, literature, etc.; 25 cents out of every dollar will go to the support of the local for office space, and any especial literature it is necessary for the local to issue, and 50 cents out of every dollar will go into an economic fund which cannot be touched for any purpose except to launch a definite co-operative venture.

"The officers now serving are only nominal and these include Mr. Schuyler himself. Until we have filled each local we cannot have a national election, for it is from the local councils that national officers are elected. Mr. Schuyler wishes all officials to be elected from the young people themselves, and as soon as we can hold elections, to step out of the leadership which he has temporarily assumed and become a plain member. The league is to be run entirely by young people for young people. In ten years from now we youngsters will be the solid citizens of Aframerica, and we are starting out in the Y. N. C. L. to train ourselves in practical and efficient service to ourselves and others."

Miss Baker said she became temporary secretary-treasurer on Jan. 9, when Mr. Schuyler decided to make the European trip. She works from Mr. Schuyler's home as her office. On this Wednesday an observation tour of a co-operative association in Brooklyn, arranged by William

Brooklyn, arranged by William

Schuyler Launches Program To Awaken Race Consciousness

Courier 2-7-31

Tells Young Negroes That Responsibility For Future of the
Race Rests On Them, In Impassioned Plea For Nation-
wide Support—Outline of Program Highly Construc-
tive, Belief.

By FLOYD J. CALVIN, Special Feature Writer

NEW YORK, Feb. 5—The great shroud of mystery which has surrounded the actions and activities of George S. Schuyler for the past several weeks has at last been removed. The rumblings and whispers that have emanated from the fashionable Park Lincoln Apartments at 321 Edgecombe avenue, where Mr. Schuyler occupies apartment 3-Z, where a rich canopy runs out to the sidewalk, and where a liveried footman in gold braid must announce a visitor before he is permitted to go up in the automatic elevator, have at last taken definite form and been announced to the public. Or has there been an announcement? By a devious and circuitous route the information fell into my hands. However, the Big News is Mr. George Samuel Schuyler, nationally famous lecturer, writer, and satirist, author of the first Negro novel published in 1931, and who is now basking in the glory of European celebrities, has made a formal bid for the leadership of the Negro race in America!

This astounding piece of news will probably rock conservative circles, because it is so unexpected. Not Mr. Schuyler, who has ridiculed every race leader now extant, would himself become a race leader! Yes, sir! Mr. Schuyler seems to be out to show Marcus Garvey he was a piker, and he may show DuBois, Kelly Miller Kinckle Jones, Mordecai Johnson and Robert Russa Moton, that they are back numbers. These leaders, who have frequently been the targets of Mr. Schuyler's satirical thrusts, and who are thoroughly burlesqued in "Black No More," Mr. Schuyler's

First stunned at the idea and audacity of the bold stroke from a clear sky, one rushes madly through the open letter, which takes up the entire first page and a third of the second of a 9x12 four-page circular printed in ten-point type, then comes to the "tentative program" of "The Young Negroes' Co-operative League." Next comes a short summary of co-operative principles, after which comes the by-laws. On the last page comes notes on the founder, information on the associate founders and organizers, and finally the gist of the whole thing—the order blank. On the order

blank Mr. Schuyler takes the title of national organizer, and here is the line which will probably make Marcus Garvey swear revenge. "Herewith inclosed find one dollar as initiation fee." Just why Mr. Schuyler used the word "initiation" is not known. On the bottom of the order blank appears this note: "Each charter member will be sent an organizer's card immediately upon receipt of initiation fee." Thus is injected new competition into what Mr. Schuyler himself has described as "the race leadership racket."

When Mr. Schuyler sailed on the Cunard liner Scythia on Jan. 24 he would not divulge his destination, but it has since been revealed he has gone to study the co-operative movement in London, Liverpool and Manchester, England, for a period of three months. Whether he meant to formally announce his new organization in his absence is not known. A few select individuals have received copies of the circular which bares his "Sugar Hill" apartment on Edgecombe avenue as national headquarters.

Quoting from Mr. Schuyler's open letter, we read: "The Negro's past and present leadership is a failure! It is a failure because its policy has been one of constant conciliation and compromise. It is a failure because it has used white psychology and advice to solve black trials and tribulations. . . . Young Negroes! It is you who must now take up the burden of leadership. You must succeed where the oldsters have failed. You can do it. You have the education, the virility and the aggressiveness of youth. Most of you wear a hat instead of a bandanna handkerchief. Most of you straighten your backs instead of your hair. . . . Young Negroes! Turn your backs on the old programs and prescriptions and formulate others more in accord with the social and economic trends. Forget your petty individual interests and join in co-operative effort for the betterment of all. . . ."

"Young Negroes! The time to start is now. The Young Negroes Co-operative League offers an immediate way out of our economic and social dilemma, not ten, twenty, thirty or fifty years from now, but RIGHT NOW. If you have reached your 16th but not your 36th birthday, you are eligible to join. We do not want those who have grown weary and disillusioned; we want those who are energetic, intelligent and believe in the power of their own organized effort."

In the "Tentative Program" it is revealed the organization of 5,000 charter members is now under way. Each charter member will be appointed an organizer to bring in new members. The 5,000 members are

to be enrolled by March 15, 1931. A forum will be established in each and every community where there are five or more members for discussion of social and economic problems affecting the Negro. It is planned to have established by each council a co-operative enterprise by March 15, 1932. It is planned to have established in each state a co-operative wholesale establishment by March 15, 1933. It is planned to have established by each council a co-operative bank in each community by March 15, 1934. It is planned by March 15, 1935, to be producing many of the necessities we consume, such as food, clothing and shelter, and to be in position to control a considerable degree of such production.

ISSUES CALL!



GEORGE S. SCHUYLER

The gist of the program for the Negro race as outlined by George S. Schuyler, under the name of The Young Negroes Co-operative League, calls for 5,000 charter members by March 15, next, at \$1 each; a forum in each community where there are five or more members; a co-operative enterprise where each council exists by March 15, 1932; a co-operative wholesale establishment in each state by March 15, 1933; a co-operative bank in each community where there is a council by March 15, 1934; factories to produce such necessities as clothing, food and shelter by March 15, 1935.